The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOLUME XXI. NO. 15.—WHOLE NUMBER 1055.

PUBLISHED FOR THE PROPRIETOR,

NEW-YORK, SATURDAY, JUNE ~~7~~ 14 1851

AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "

Calendar for June.

15. Trinity Sunday.
22. First Sunday after Trinity.
24. Nativity of St. John Baptist.
29. Second Sunday after Trinity. St. Peter.

Poetry.

For the Churchman.

To the Holy Trinity.

BY B. JONSON.

O Holy, Blessed, glorious Trinity
Of Persons, still one God in Unity!
The faithful man's believed mystery!
Help, help to lift

Myself up to Thee; harrow'd, torn and bruised
By sin and Satan; and my flesh misus'd
As my heart lies in pieces all confus'd,
O take my gift!

All gracious God! the sinner's sacrifice—
A broken heart—thou wert not wont despise;
But 'bove the fat of rams or bulls, to prize
An off'ring meet

For Thy acceptance. O behold me right,
And take compassion on my grievous plight,
What odour can be than a heart contrite
To Thee more sweet!

Eternal Father, God, who didst create
This all of nothing, gav'st it form and fate,
And breath'st into it life and light, with state
To worship Thee:

Eternal God and Son, who not deny'st
To take our nature; becam'st Man and dy'dst
To pay our debts upon Thy Cross, and cry'dst—
"All's done in ME!"

Eternal Spirit, God, from Both proceeding,
Father and Son—the Comforter, in breeding
Pure thoughts in man: with fiery zeal them feeding
For acts of grace:

Increase those acts, O glorious Trinity
Of Persons, still one God in Unity—
Till I attain the long'd for mystery
Of seeing Your Face.

Beholding One in Thee, and Three in One,
A Trinity to shine in Unity,
The gladdest light dark man can think upon;
O grant it me.

Father, and Son, and Holy Ghost, You Three,
All co-eternal in Your Majesty,
Distinct in persons yet in Unity
One God to see.

My Maker, Saviour and my Sanctifier!
To hear, to meditate, sweeten my desire,
With grace with love, with cherishing entire,
O then how blest!

Among Thy saints elected to abide,
And with Thy angels placed, side by side;
But in Thy presence truly glorified
Shall I there rest!

Selected Matter.

From the Quarterly Review.

Lord John Russell.

Lord John's apologist considers that, as regards the present crisis, the most prominent and serious of those errors has been the letter to the Bishop of Durham. We think so too; but he treats it as an accident which he hopes may be repaired! we see in it the symptoms of an organic and incurable disorder.

To explain why we thus concur in blaming a manifesto in a *sincere* practical development of which we should cordially concur, we must beg leave to recall the attention of our readers to our number for December, 1847, in which we announced *even the detail* of this usurpation on the part of Pius IX—

"His creating of *dioceses* and *provinces* in Great Britain—a *bishopric* of BIRMINGHAM, and ARCHBISHOPRIC of WESTMINSTER!—*Q. R., vol.* 83, *p.* 306—

and to the article in our last number, in which we exposed the impolicy and illegality of the official conduct of Lord Clarendon in Ireland, and Lord Grey in the colonies, in conferring on Roman Catholic Prelates the style, dignity and precedence which legally belong to the Bishops of the Established Church alone; and in which we further expressed our belief that the Roman Pontiff would not have dared to prepare in 1847, and still less to ratify and formally consummate in 1850, this unparalleled aggression on the Constitution and Sovereignty of England, if he had not reckoned on the acquiescence, if not the approbation, of the English Ministry. The *degree* of knowledge which Lord Minto, in his celebrated visit to Rome in 1847–8, may have had of this measure, is not very clearly defined. Cardinal Wiseman asserts and reasserts that it was communicated to his Lordship. Lord Minto asserts and reasserts that it was not. Both these reasserted assertions, though seemingly contradictory, appear to us to have a certain degree of Jesuitical latitude which may be stretched to such an approximation of truth as is the *fashion at Rome*—Lord Minto, like a prudent traveller and well-bred gentleman, adopting the proverbial maxim of *doing at Rome as Rome does.* There seems reason to believe that his Holiness showed his Lordship a piece of parchment, which his Lordship *nonchalamment* declined to read. How far his Holiness may have explained, or how far his Lordship conjectured its import and object, we have no direct evidence; but the probability seems to be, that his Holiness remained under an impression that Lord Minto was quite aware, and did not disapprove, of the intended experiment. Lord John Russell, in his Durham letter, endeavors disingenuously to shift the blame of the Papal aggressions from himself and his colleagues to the countenance which he assumes that those notions and practices, commonly called Puseyite, had received from the Church of England. We have already shown the unfairness and unsoundness of that imputation. It is notorious that those who in any degree followed those practices were a very small minority of the United Church of England and Ireland, and those who adopted any really Papistical notions a still smaller. We will not deny that the exaggerated numbers and ostentatious nonsense of these silly people may have had some very small share in accelerating the "aggression." The hopes of Rome, however, far outran the facts—*quod volumus facile credimdus.* Two or three dozen contemptible apostacies have made a sensation, the stronger because of their rarity and of their occurrence in the higher classes; as on a fine night, that species of sky-rocket technically called the *Roman candle*, obscures for the moment all the stars of heaven. But the predominant and really efficient incentive was the undue and unconstitutional ascendancy which ever since the unhappy Bill of 1829 successive administrations—and more particularly and decisively those in which Lord John Russell had a leading part—have been so eager and constant in endeavoring to give to the members of the Roman Catholic persuasion. This was the real main-spring of the whole machinery and movement—the rest were but the accidental and superficial ornaments of the dial-plate and the case. It was not such "weak masters" as Newman, or Ward, or Bennett, or Pusey, that encouraged the Pope; it was Grey and Clarendon, and Minto and Russell.

It is possible that the Bishop of Durham (whose letter, by the way, leading to such important results, has never yet been given to the public) may have been so ignorant of what had been going on in the world as to have called the measure "*insidious and insolent*;" but it seems to us incomprehensible how Lord John Russell—with all his recognized deference to Episcopal authority—could adopt and re-echo such epithets in reference to a proceeding which, both in its essential principles and even in its form, had been encouraged and officially recognized by his Lordship's no doubt well-disciplined colleagues in Ireland and in the Colonies, and the application of which to England was so little secret or insidious as to have been, more or less clearly, intimated to Lord Minto at Rome. Lord John adds further, on his own part, that it excites his *indignation;* and well it might. But as it was sufficiently notorious to have excited *our* indignation in December, 1847, we are surprised that it should not have excited *his* until it was urged on his notice in November, 1850, by the Bishop of Durham, who, good man, seems to have been the last person in England, except Lord John Russell himself, whom the rumor of the enormity had reached. We may be also inclined to wonder why Lord John's indignation had not been roused by the Dublin Gazette, which in August, 1849, conferred on Dr. Murray the title of *Archbishop of Dublin.* Perhaps Lord John may say that he does not read the Irish Gazette, and still less the Quarterly Review;—perhaps he does not even read the Times; but what will he say to this incident? Lord Minto, Lord Privy Seal, Ambassador *in petto*, and Lord John Russell's father-in-law, was *still in Rome on the 22d of January*, 1848, on which day the nomination of Cardinal Wiseman to the *Archbishopric of Westminster* was announced in the *Roman* Gazette, in the form of a proposal for the erecting an Italian Catholic Church in London—subscriptions for which, it was stated, would be received

"by his Eminence the Cardinal Prefect of the Propaganda, and by his Eminence the Most Rev. *Monsignor* the Vicar Apostolic—NOW *Archbishop* of WESTMINSTER!"

Did Lord Minto not read the Roman Gazette? Did he not report it home? Did no other diplomatic agent report it? These are serious, we think, very serious questions, to which we are surprised that Lord Minto's recent explanation in the House of Lord's should have afforded no answer.

But though Lord John Russell may read neither the Roman Gazette, the Dublin Gazette, the Quarterly Review, nor the Times newspaper, had he not heard from his colleagues in the other House the complaints made by Lord Redesdale and Lord Stanley on the 1st of August, 1848, of not merely the assumption but the *recognition* of those illegal ecclesiastical dignities in the Colonies? And finally, if he was blind to all these warnings, was he also deaf to a similar complaint made in his own presence in the House of Commons by Sir Robert Inglis on the 8th December, 1849? Or is his *indignation* of that slow-match nature that it kept smouldering in his breast till blown up to so sudden and so fierce a blaze by the tardy breath of the Bishop of Durham?

It may appear somewhat ungrateful in us not to be satisfied with an explosion of *indignation*, which we had been ourselves endeavoring to excite—but so it is; a soberer and steadier resentment would have pleased us better. His Lordship, inspired no doubt by the then theatricals of Woburn and Windsor, volunteered to enact the part of *Bully Bottom*, and imitated but too well the intermittent energy of the character.

* * * * *

We, for our own parts, were very glad that *the Duke* allowed him to roar again; but not on the condition of the *British* Lion's being reduced to *roar an it were a sucking dove!*

But, to treat the matter more gravely—*quanquam ridentem dicere verum quid vetat?*—his very panegyrist, even while appealing *ad misericordiam* on the score of former services, can say no more for him than that—"no sinister view whatever either prompted the unfortunate letter, or pointed its yet more unfortunate language."—p.4.

We know not whether his Lordship was promted by *sinister* or by *dextrous* views, but we do see in his conduct in this matter the combined characteristics of rashness and weakness. He—first minister—by his station entitled, if he had pleased, to maintain a certain official reserve as to his intentions—and bound, if he did break through that reserve, to do so with a measured and even a cautious style of expression—he, we say, sounded a hasty alarm, and rushed headlong into print; in terms more violent and offensive than we think the warmest opponents of Popery amongst our conservative statesmen would have thought it either good taste or good policy to do. We have heard, though we can hardly credit the report, that Lord John Russell, in publishing this unfortunate letter bore in mind a certain letter from Edinburgh in the latter end of 1845, and remembering the effect produced upon the Government of that day by the then leader of the Opposition, was apprehensive that the same system of tactics, though in a far different cause, and with a far more genuine support on the part of the *English* people, might be pursued by the only rival whom he had cause to fear. We are confident that, if such were his speculations, he greatly miscalculated both the character and the policy of Lord Stanley. Yet such is the only plausible explanation which we have heard of the motives which led to the hasty publication of that most unstatesmanlike and blustering manifesto. We have since seen him endeavoring to escape out of his bluster; and though we cannot foresee into what degree of tenuity his measure—already absurdly disproportionate—may be at last reduced, we are satisfied that his 'indignation' against the 'insolence and insidious aggression of Rome,' will turn out to be, as far as depends on him, a tale

Full of sound and fury,
Signifying nothing.

This, we confess, we expected from the first. We knew his utter dependence on his Roman Catholic supporters; and we saw, moreover, that, while appearing to inflame, he was endeavoring to misguide the Protestant feeling. In short, we doubted the sincerity of his indiscretion, and were pre-convinced that his practical remedy would be found to be no remedy at all; that it would be illusory for the protection of the Protestant constitution; while, on the other hand, we knew that any interference, however slight, however ineffective, would be considered by the Roman Catholics as an unpardonable insult.

(To be continued.)

AN ADDRESS delivered at the opening of the Church of the Transfiguration, in the City of New York, Sunday morning, March 10, 1850, by the Rev. G. H. HOUGHTON, Rector of the Parish.

BELOVED BRETHREN:

It is written, that when the Ark of the Lord was carried up from the house of Obed Edom, the Gittite, into the city of David, it was done with gladness. As the pious monarch, and his people, followed after it, it was with shouting, with the sound of the trumpet, and with the sacrifice of oxen and fatlings: while he himself, girded with a linen ephod, danced before the Lord with all his might.

It is written, that when the same Ark was brought into the Temple which Solomon had builded, it came even to pass that the trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord, and that they lifted up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord, saying: "For He is good: for His mercy endureth forever."

Surely, then, we have a wise and a royal precedent for making this "an high day,"—"a day of feasting and of gladness." We are led, by most illustrious examples, to come before the Lord with a Te Deum of gratefulness from united hearts, that would henceforth offer themselves "a living sacrifice, holy, acceptable unto God;" and fall low upon our knees before His footstool, and say: "We have found out a place for the Temple of the Lord; an habitation for the Mighty God of Jacob. Arise, O Lord, into Thy resting place; Thou, and the Ark of Thy strength. Let Thy *priest* be clothed with righteousness, and let Thy people sing with joyfulness." "This is the day which the Lord hath made; we will rejoice and be glad in it." "Now, therefore, our God, we thank Thee, and praise Thy glorious name."

For this day witnesses in some measure, the fulfilment of our long-cherished desire—the answer in some degree to our frequent petition. Instead of a temporary place of worship, and in the house of another,—albeit of an Israelite indeed,—we are this day permitted to occupy a permanent one; and one that is our own, even the house of our God, who is the God of all Israel.

Instead of the previous inconvenient and hardly appropriate arrangements for the ministry of the Word and Sacraments, though a worshipful heart will find all things convenient, and render them appropriate in the Divine Eye, provision is now made for the performance of everything decently and in order; and instead of only the two or three—the faithful two or three—who at first were accustomed to assemble with us, and for whose accommodation we could do but little more than provide, we are increased in numbers until counted worthy of being reckoned among the tribes of the Lord—though indeed a Bethlehem Ephratah, little among the thousands of Judah; and are able to offer henceforth to entertain those who as yet are strangers to us, hoping that thereby we may indeed entertain angels—at least those who shall become such—angels of mercy while with us, and finally messengers of God's goodness to them in this world as they pass to a better.

But this our joy has need to be a tempered one. We may not joy before the Lord, even on this day, "according to the joy in harvest, and as men rejoice when they divide the spoil." No "vintage shouting" may be heard. For we have not in any particular yet attained unto what we have proposed, nor are we in any respect yet perfect. Still we are pressing on toward a distinct mark; striving for an object yet to be secured. Partialness, incompleteness, want, are our universal characteristics. As individuals, however much we may have profited in times past, still how imperfect are we! Scarcely less so than our present edifice. Brethren, I would that you and I might become so replenished and adorned, so transfigured and transformed, as at last to be of the number of those "unto whom not an ordinary but an *abundant* entrance shall be ministered into the kingdom of the Lord"—and of whom it is written: "Blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gate into the city" I would, brethren, that our robes might be whited to a more than ordinary brightness!

Want and incompleteness are also characteristics even of what we seem to enjoy in our present edifice and its site. The house of the Lord is yet unfurnished with many things,* its font, in part its chancel-furniture, as you see, for worshipping Him in the beauty of Holiness—and even were it otherwise, we are yet unable to make an unreserved offering of this place unto the Almighty. Much yet remains to be done—incumbrances are to be removed, before we can entirely and honestly consecrate unto God, a building which the hammer shall never desecrate. True it is, that we are guarded against any such danger, for the present, by the goodness of one who has done what he has been ABLE to do, rather in emulation of the pious Centurion, for love of our nation, than for any fellowship with the Corinthian Justus, "who worshipped God, whose house joined hard to the Synagogue." But, brethren, in a work like this, individual responsibility should be suffered to continue only so long as it cannot be otherwise.

Still, were what has been mentioned fully accomplished, our original design, as many of you are aware, would be incomplete.

To be continued.

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* Since the delivery of the above Address, many of the deficiencies to which reference is here made have been supplied. From Mr. Fanning C. Tucker we have received a very valuable and every way appropriate font. The gift was accompanied by the following letter:—

"*New York, 7th June,* 1850.

"*To the Rev. the Rector,*
"*The Churchwardens and Vestrymen,*
"*Of the Church of the Transfiguration:*

"GENTLEMEN:—Allow me, as a believer in that article of the creed which teaches us that there is 'One Baptism for the remission of sins,' to present through you to the Church, a Font, upon which I have taken leave to have inscribed, 'One Lord, one Faith, one Baptism,'—hoping that it may be the 'Laver of Regeneration' to many souls.

"I am, with great respect, gentlemen,
"Your most obedient servant,
"F. C. TUCKER."

Mr. J. Watson Webb has presented us with the elegant Bible lying upon the altar. The books for the Lectern have been given by the ladies of one of our most estimable families. The Bishop's Chair, the Sedilia, Lectern, and the plates for alms, have been provided by other friends.

Liberia and Slavery.

REPLY TO THE CHARGE OF LIEUTENANT FORBES, OF THE BRITISH NAVY.

(*Concluded.*)

The groundlessness, as well as the reckless character, of the charge made by Lieutenant Forbes, will be apparent by a reference to the existing constitution and laws of the Republic of Liberia. The fourth section of the first article of the constitution reads thus: "There shall be no slavery within this Republic. Nor shall any citizen of this Republic, or any person resident therein, deal in slaves, either within or without this Republic, directly or indirectly." And at the first session of the Legislature, after the adoption of the constitution, an act was passed, declaring the slave trade equivalent to piracy, and providing that any person who shall engage in "building, fitting out, equipping, loading, or otherwise preparing or sending away any vessel, knowing, or intending that she shall be employed in such trade, or any way aiding or abetting therein, shall be deemed guilty of piracy, and shall suffer such pains and penalties as by law may be attached to the crime of piracy." The same act further provides, that "No citizen of Liberia, or other person resident within the jurisdiction of the same, shall be permitted to act as agent, or enter into the employ or service of any person or persons employed in the slave trade, or any person in the remotest degree connected with them, under the penalty of indictment and being twelve months bound to hard labor in irons, or fined in the sum of not less than five hundred dollars."

Surely, in the face of such constitutional prohibition and such penal laws, the Liberians must be possessed of uncommon hardihood to attempt to engage in the traffic, even if they had an inclination to do so, which the committee feel the fullest confidence is not the fact; but, on the contrary they are assured, from the most reliable sources, that such is the public sentiment universally prevailing among the citizens of the Republic, that the laws would be executed with rigor wherever the crime was known to exist.

The committee might protract this report by introducing testimony to almost any amount, both oral and written, from persons of the highest respectability, and of the amplest means for obtaining correct information, from having repeatedly visited or resided in Liberia, to establish the fact that the citizens of that Republic are not only not engaged, either directly or indirectly, in the foreign slave trade, but that "domestic slavery," or "the buying and selling" of slaves among themselves, or for their own use, does not exist in Liberia; but they do not deem it necessary. They will content themselves with only two or three brief quotations; and, as this redoubtable charge came from across the water, they will confine their selections to officers of the British navy, and those of higher rank, and far better opportunities for obtaining correct information, than Lieutenant Forbes, who, as the committee are credibly informed, *was never at Monrovia.*

The first is from Captain Irving. In a letter to Dr. Hodgkin, of London, dated August 3, 1840, he says: "You ask me if they (the Liberians) aid in the slave trade? I assure you, no! and I am sure the colonists would feel themselves much hurt, should they know such a question could possibly arise in England. In my opinion, it is the best and safest plan for the extinction of the slave trade, and the civilization of Africa; for it is a well known fact, that wherever their flag flies it is an eye-sore to the slave-dealers." The testimony of Captain Herbert is as follows: "With regard to the present state of slave-taking in the colony of Liberia, I have never known one instance of a slave being owned or disposed of by a colonist. On the contrary, I have known them to render great facilities to our cruisers there in taking vessels engaged in that nefarious traffic." Captain Dunlop, who had abundant opportunities for becoming acquainted with Liberia during the years 1848, '49, and '50, says: "I am perfectly satisfied no such thing as domestic slavery exists, in any shape, among the citizens of the Republic."

The last which the committee propose to introduce is from Commodore Sir Charles Hotham, commander-in-chief of her Britannic Majesty's squadron on the Western coast of Africa, than whom the British public certainly could ask no higher authority. In a letter to the Admiralty, dated April 7, '47, and published in the Parliamentary Returns, he says: "On perusing the correspondence of my predecessors, I found a great difference of opinion existing as to the views and objects of the settlers; some even accusing the Governor of lending himself to the slave trade.

"After discussing the whole subject, with officers and others best qualified to judge of the matter, I not only satisfied my own mind that there is no reasonable cause for such a suspicion, but further, that this establishment merits all the support we can give it; for it is only through their means we can hope to improve the African race" Subsequently (in 1849) the same officer gave his testimony before the House of Lords in the following language: "There is no necessity for the squadron watching the coast between Sierra Leone and Cape Palmas, as the Liberian territory intervenes, and *there the slave trade has been extinguished.*"

ELISHA WHITTLESEY,
MATTHEW ST. C. CLARKE,
HARVEY LINDSLEY,
JOSEPH A. BRADLEY,
A. O. DAYTON,
J. S. BACON,
WILLIAM GUNTON,
Exe. Com. of Amer. Col. Society.

We are indebted to the Utica "Gospel Messenger" for this paper.

Summary Account

OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

There are many piously disposed persons ready to forward the designs of the Society, who feel themselves checked by their want of information concerning its character and objects. The following pages are intended to give a brief answer to the questions—

I. When was the *Society for the Propagation of the Gospel* established, and for what purpose?
II. How was it managed?
III. What has it done?
IV. What is it doing, and what does it propose to do?

I. ORIGIN OF THE SOCIETY.

Towards the close of the 17th century, many faithful Christians, members of the British Church, being themselves in possession of abundant spiritual privileges, were moved through God's mercy, to cast an eye of compassion upon the lamentable state of religion among their countrymen abroad. In the vast tract of North America, which was at that time subject to the British Crown, they saw multitudes of Christian people as sheep without a shepherd, perishing for want of knowledge of the Saviour, while no attempt was made to preach the glad tidings of redemption to the Heathen around. They found, upon inquiry, that there were *only four Episcopal Clergymen in the whole continent of America.* They "spake often to one another" of the state of things; and, as private individuals, made some unavailing attempts to improve it. At length they jointly petitioned King William III., and obtained from him on the 16th of June, 1701 a Royal Charter, constituting them a Corporation, with the title of *the Society for the Propagation of the Gospel in Foreign Parts.*

The circumstances which called the Society into existence are stated in the Charter to be:—(1.) That in many colonies the provision made for ministers is very mean. (2. That many other colonies are wholly destitute of a maintenance for ministers, and the public worship of God. (3.) That for want of such maintenance many of the King's subjects are without the administration of God's Word and Sacraments, and seem to be abandoned to atheism and infidelity. (4.) That for want of learned and orthodox ministers, Romish priests are encouraged to pervert the King's subjects to Romish superstition and idolatry.

With the ultimate hope, therefore, of promoting the glory of God by the instruction of those people in the Christian religion, it was resolved to endeavor, (1) to provide a sufficient maintenance for an orthodox clergy to live among them; (2) to make other provision for the propagation of the Gospel in those parts. In order to these ends, the King constituted the Society a corporate body, to receive, manage, and dispose of the charity of His majesty's subjects for the above named purposes.

II. MANAGEMENT OF THE SOCIETY.

The Society's operations have all along been guided by those persons whom God has raised up to be the spiritual governors of the Church of England. Since 1701, the President's chair has been occupied by the successive Archbishops of Canterbury—Tennison, Wake, Potter, Herring, Hutton, Secker, Cornwallis, Moore, Sutton, Howley and Sumner; and all the Bishops of the United Church of England and Ireland are Vice Presidents. The Corporation is charged to elect into its own body, from time to time, such persons as are thought "beneficial to its charitable designs."

The funds are administered in the following manner:—All Clergymen and Laymen who have been incorporated constitute a Board, which, meeting on the third Friday of every month, assigns grants, and determines upon all proposed measures. Business to be decided by the Board is prepared by various Committees. To it are referred the recommendations of the Standing Committe, (which meets on the first, second, and fourth Fridays in every month,) of the Finance Committee. and of the Board of Examiners. Applications are received by the Secretary, and laid before one or other of these bodies.

The greatest care and impartiality are exercised in selecting the Society's agents, upon whose zeal, discretion and faithfulness (under God) the welfare of so many souls depends. Missionaries, before they receive their appointment from the Society at the monthly meetings, must be approved and recommended by the Board of Examiners, consisting of five experienced Clergymen, who are nominated annually by the Archbishops of Canterbury and York, and the Bishop of London. Upon the arrival of a Missionary in any colony where there is a Bishop, he becomes at once subject to the Bishop, and is by him licensed to a Mission. The Society, resigning the control of his movements, confines itself to paying his stipend so long as he holds his license, and maintaining occasionally a Christian and friendly intercourse with him. Thus does the Society in all its administrations faithfully seek to identify itself with the system of the British Church.

III. PAST HISTORY OF THE SOCIETY.

Immediately after obtaining its Charter, the Society began to send a few Clergymen, Schoolmasters, or presents of books, to the British subjects abroad, Christians and heathens; namely, to the Iroquois, or Five Indian Nations, to New England, New York, Pennsylvania, Maryland, Virginia, Carolina, Newfoundland, the Islands of the West Indies, the British Factories at Moscow and Amsterdam. Those American colonies which separated from England in 1783, and now form the United States were the chief though not the only scene of the Society's labors up to that period. The Society then ceased to contribute, save by its prayers and good wishes, towards the support of the Church in those parts. But the seed, which through eighty years it had been God's instrument for sowing, sprang up and bore fruit; and the Church in the United States now numbers 2,000,000 of souls under the pastoral care of 32 Bishops, and 1,557 other Clergy.

In 1710 the Society came into possession of an estate in the island of Barbados, bequeathed by General Codrington. On this estate a College was erected, which has been of essential service in the advancement of the Christian faith in the West Indies.

In 1729 the Society sent its first Missionary to Newfoundland.

From 1732 the Society has continued to send Missionaries to the West Indies.

In 1749 it commenced its labors in Nova Scotia.

In 1752 an itinerant Missionary was sent to the Negroes in Guinea. A native African, (after being educated and ordained in England,) was stationed on the Gold Coast in 1765; and a Catechist at Sierra Leone in 1787.

Shortly after the American Declaration of Independence, in 1783, the Society began to send Missionaries to the Canadas, New Brunswick and Cape Breton.

In 1795 the Society's operations were extended to New South Wales, and two years afterwares to Norfolk Island.

The Society's connection with India first began in 1818, immediately after the appointment of a Bishop of Calcutta.

In 1820 the Society sent a Clergyman to the Cape of Good Hope.

In 1839 the Society sent its first missionary to New Zealand.

In all these extensive colonies and dependencies, except the west coast of Africa, the Society has continued to the present time to build up the Church, and to evangelize the Heathen, according to the ability given to it.

During the long period of 150 years, its operations have been carried on with more or less success, in humble dependence on, and patient waiting for God's blessing, with steady, faithful adherence to the principles of the British Church, and with dutiful subjection to its rulers. The Society has ever been quickened from the spiritual life bestowed of God upon the Church. When for the abundance of sins, He hid His face for a season, and faith and prayer waxed cold in the Church, then also the hands of the Society were enfeebled, and its efforts met with a scantier measure of success. Still, through years of spiritual dulness, the Society continued alone, and amidst many discouragements, to urge on the minds of Englishmen the neglected Missionary duties of the Church. And when, as of late, a double blessing seems to have rested upon the Society's multiplied labors, this happy change has come in conjunction with a larger outpouring of the spirit of zeal and supplication upon the Church.

Within 150 years, the sum of about 2,000,000*l.* has been devoted to its objects by the Society. Other laborers have come into the field and helped to bear the burden. The State also has in varions ways lent its assistance. Above all, members of the Church abroad have been taught by degrees to value and to maintain the ministrations of Divine Grace among themselves. And the result is, that in the lands which are or have been within the limits of the Society's Charter, where, 150 years ago, not a dozen Clergymen of the Church of England could be found, there are now about 3,000,000 members of our communion, to whom the word of God and the sacraments are administered by 2,750 Clergymen, under the superintendence of 57 Bishops.

Not unto us, O Lord, not unto us, but unto Thy name, give the praise: for thy loving mercy, and for Thy Truth's sake.

IV. PRESENT OPERATIONS OF THE SOCIETY.

The Society's operations now extend to British North America, the West Indies, Africa, Asia, and Australasia.

The following pages will show the extent of the support at present rendered by the Society to the Church in *Foreign Parts*, and the amount of spiritual destitution which must necessarily exist where there are so few to minister the means of grace to so large a population, scattered so widely.

Dioceses, 5; extent in square miles, 2,709,233; population, 99,422,972; total number of Clergy, 1,156; number of Society's Missionaries 452;* Society's expenditure in 1850, 75,138*l.*

NORTH AMERICA.

In the British Colonies, a large proportion of the Clergy are maintained only *in part* by the Society; for it is the practice of the Society to grant the *entire* maintenance only for a time to the most destitute districts; and after assisting the infant Church during the first years of difficulty and struggle, gradually to withdraw its aid, as the colonists become equal to the support of of their own Clergyman. Its principle is to *assist in forming* the Church establishment in destitute places; not to *maintain it permanently* anywhere.

NEWFOUNDLAND.—In this large Island, which exceeds Ireland in size, the inhabitants live on the shores of the bays and harbors, and are dependent for their substance on the cod-fisheries. Almost the only communication from one settlement to another is by sea; and this is interrupted during a great portion of the year by the storms and ice. Poverty prevails amongst the people to an unusual degree; the Island having no attractions for the residence of wealthy families. Besides 36 Missionaries, the Society maintains a few Divinity Students at St. John's who are expected to be added to the Clergy of the Island.

On the coast of Labrador the Society has two Missionaries, and the first two churches are being built amongst a settled population of 1,200, increased tenfold in the summer season.

In Bermudas, the Society still assists in maintaining three of the nine Clergy who minister there.

To be continued.

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* Of these, 47 in Canada West are supported from the interest of the Clergy Reserves Fund, and 16 in Nova Scotia by a Parliamentary Grant.

(From the John Bull.)

Visitation Charge of the Archdeacon of Middlesex.

On Monday and following days the Venerable the Archdeacon of Middlesex held his annual visitation at the Church of St. Paul's, Covent Garden, when he delivered a Charge which, considering the topics discussed in it and the present juncture of affairs, is deserving of more than ordinary attention, and of which the following is a brief statement:

After adverting to a volume published by him in 1833 under the title *Dissertations Vindicating the Church of England in Respect of some Essential Points of Polity and Doctrine*, in proof of the consistency of his present views with those advocated by him eighteen years ago, the Ven. Archdeacon enters upon a review of the origin and progress of the movement which commenced, nearly about the same time, with the publication of the *Tracts for the Times*, and subsequently degenerated into the form of unsoundness now known by the name of Tractarianism. As a proof of the wide departure of those by whom it was commenced from their original sentiments and principles, the Archdeacon quotes the following curious passage:—

"Speaking of union with Rome, the writer of Tract No. 3, "On the Visible Church," expresses himself thus:—'A union is impossible. Their communion is infected with heterodoxy. We are bound to flee it as a pestilence. They have established a lie in place of God's truth, and by their claims of immutability in doctrine cannot undo the sin they have committed. They cannot repent. Popery must be destroyed. It cannot be reformed.'"

The Archdeacon then proceeds to trace the effects which the unwholesome tendency generated by the later Tracts had in leading young and ardent minds to indulge in aspirations of an ideal Church which they found it impossible to realize, and in rendering them more easily accessible to the allurements of the Roman Communion; and he describes in forcible language the surprise which the originators and guides of the movement must have felt in their soberer and more thoughtful moments at the unexpected results of their efforts. The full devolopment of the position into which the Church has been brought through this powerful agency within her, the Archdeacon attributes to the manner in which the Tractarian movement has been influenced by the recent controversy on baptismal regenerations and by the decision of the Judical Committee of the Privy Council in the Gorham case. To avoid misapprehension he prefaces his remarks on this subject by the following statement on the "spiritual benefit resulting to infants from the Sacrament of Baptism:"—

"Baptismal is a federal rite. The child, through his sponsors, enters into covenant with God. He promises and vows repentance, faith, and obedience. Can we suppose that the God of truth would authorize this solemn vow to be pronounced unless he meant to give the child capacity to keep it? To the questions asked by the minister in the neme of God, wilt though repent? wilt thou believe? wilt thou obey? the sponsors reply in the name of the child, "I will." Can we suppose that the child, notwithstanding, may be denied the grace of God which we knew to be indispensable for the performance of the promise, and without which repentance, faith and obedience are impracticable? If a child, pledged to work out his own salvation in virtue of his Christian privileges, has after all no security whatever for the enjoyment of them, there seems no warrant, no pretence, no apology for baptising at all. We exact from him a promise which we do not know that he will ever have the capacity to perform.

"A baptized infant therefore is regenerate. He is accepted, adopted, and receives the grace of God, and it is practically important to consider him as well as every other baptized member of our flock in a capacity to work out their own salvation. If we see our people leading negligent or unchristian and wicked lives, it is of the last importance that we should be able to remonstrate with them, not as if they were incapable of doing better, but as persons who are not true to themselves, abusing the means and talents afforded for their salvation. We should feel ourselves entitled to tell them "You are throwing away inestimable privileges. You have been baptized in the Church of Christ. You are in covenant with God; you have received forgiveness of original sin; you have obtained the help of the Holy Ghost the Comforter. If you are not repenting, and believing, and obeying, it is you own fault. You are without excuse; you are grieving, resisting, and quenching the Spirit; you are receiving the grace of God in vain."

"It is chiefly on this clear and practical ground that I attach importance to the doctrine of baptismal regeneration."

The Archdeacon complains that this practical view of the subject has been thrust into the background, and that the whole force of remonstrances against the decision of the Judical Committee has been thrown upon an alleged denial of the Article of the Nicene Creed which affirms "one baptism for the remission of sins." On this the Archdeacon observes that the article in question was framed with reference, not to the question of infant baptism, and of the universal efficacy of the sacrament, but to the question of the re-baptism of heretics, apostates, and grievous sinners against the grace of their baptism; whence he argues that the Fathers of the Council of Constantinople who framed that clause of our creed, would have been not a little astonished at the use made of it in the recent controversy:—

"If they had been asked, 'do you believe that infants receive remission of original sin in baptism?' they would no doubt have answered in the affirmative. But if they had been asked, do you intend by the declaration, 'one baptism for the remission of sins,' to affirm that the remission of original sin to all infants in baptism is not only a true doctrine but an essential article of Christainity? Do you affirm that the individual who denies or doubts this doctrine is guilty of deadly heresy? Do you maintain that the Church which tolerates him loses its Catholicity; that the institution of such a man to a pastoral charge in any Church would deprive the members of that Church throughout all its parishes, dioceses, and provinces, of all security for the remission of their sins? Do you conceive that its sacraments would become invalid, its ordinances nugatory, faith of none effect, and repentance unavailing?

"The answer to such questions is obvious. The Fathers of the Council of Constantinople would have been beyond measure astonished at such a series of interrogatories; they would have expressed their indignation that so preposterous an inference should be deduced from their assertion that baptism for the remission of sins could be celebrated only once, and was not to be repeated."

After commenting with considerable point on the declaration issued on the ground of those inferences by nine Clergymen and three laymen, some of whom have since deserted to the Church of Rome, the Archdeacon exposes with great ability the inconsistency of those who from dissatisfaction with our Church, relative to the baptismal question, throw themselves into the arms of the Church of Rome, seeing that the doctrine of that Church on the effect of the Sacrament of Baptism is involved in far greater difficulties, on account of the supposed necessity of the intention of the minister to the efficacy of the Sacrament, and of the prevalence in the Roman Church of the predestinarian doctrines of the Augustinian School.

Passing on to the actual effect of the judgment of the Judical Committee, the Archdeacon denies that in consequence of it the doctrine of baptismal regeneration has ceased to be the doctrine of our Church:—

"The judgment in question has effected no such change. It has not altered a single word in any of our articles or formularies. It leaves them absolutely untouched. You may expound them exactly as you did before. You may teach baptismal regeneration as fully, as frequently, and as decidedly as ever. You may, if so minded, maintain it to be the chief test of a standing or a falling Church. You may insist that no man should be allowed to minister in any of our Churches who has the slightest doubt upon the subject. The Judicial Committee has done nothing whatever to prevent you."

Neither, he contends, has that judgment declared Mr. Gorham's doctrine to be tenable within the Church, the real doctrine of Mr. Gorham being ignored by the Judical Committee.

The Archdeacon next adverts to the demand for a proper Church tribunal to which the Gorham case has given rise, and finds in the intention avowed by Mr. Dodsworth and Mr. Maskell to found on a favorable judgment in that case further aggressive movements for the development and enforcement of the sacramental system, both an excuse for the government in refusing to grant, and a reason why Churchmen should hesitate to ask for, a favor likely to be abused with a view to so "disastrous an issue," as "assimilation of our Church to that of Rome."

The Archdeacon next adds a few observations on the Papal aggression, expressing his dissatisfaction with the measures hitherto proposed by the Government, and exhorting the Clergy to a diligent study of the writings of the English Reformers with a view to a right judgment on the points at issue in the Romish controversy. In conclusion he argues measures of Church extension, and cautions the Clergy against taking any part in the agitation of Church questions,—including among them the demand for "revival of Convocation, or a new Court of Appeal," as a demand for a "sweeping concession,"— as well as against incurring by any part of their conduct the suspicion of Romanizing tendencies; reminding them withal of "the commanding influence which they may exert for good, not only on their several parishes, but throughout the Church and the world at large.

"You exercise your ministry in or near the mightiest of cities, the emporium of universal commerce, the common centre to which all nations bave been this year drawn together for the exhibition of their works of industry. You serve a Church which uniting primitive truth with primitive order, apostolic doctrines and forms of worship with apostolic discipline, and which, repudiating alike Papal corruptions and Socinian mutilations, is pre-eminently fitted, like the blessed charity which she preaches, to be "the bond of peace" to universal Christendom. Yours is no ordinary, no insignificant example—yours no trivial responsibility—what you say or do, in your elevated and conspicious position, will, more or less, have weight with millions. Zeal chastened by self-denial—firmness softened by sympathy—learning and genius guided by humility—dread of Popery combined with dread of rationalism and infidelity—attachment to ancient forms, tempered by respect for decent usages of later times,—these are qualities which, manifested by us in this central and influential portion of the Church, might, by God's blessing. cause the light of saving truth not only to shine throughout our own neighbourhood and our own times, but to radiate over distant lands and generations yet unborn."

Communications.

Mr. Editor:—

I scarcely know whether the remarks of "a son of the Church" in your paper of June 7th, require any answer, for though written under "a wish to make some few corrections in matters of fact" not one of my statements is denied *in fact.* Two points are made prominent, upon which I will comment. For the first: my "supper-party" version of the determination to serve the presentment is not denied, but "a son" merely says he "is at a loss to see how it can be true," when "the Bishop had the presentment in his possession for weeks." Now either this last statement of "a son" is erroneous, or the Bishop did not serve a *true* copy of the presentment for *it bears a date subsequent to that supper-party.* The next point is my not having the justice to mention the late nomination of four new presbyters in the place of those *re*-nominated. I did not feel that there was any particular credit to be given for an act of common justice, but not performed until all opinion was crying out for it as such—nor do I now think that much can be said in favor of the apparent reparation when the new nominees, though "good men and true," are of such noted theological bias towards the Bishop's peculiar views, that Mr. P: felt there could be no choice from them, and under protest has had to leave the selection of the court entirely to his accuser, witness, sheriff, and judge—Bishop E. It will be noted too that the nomination of these new four did not alter the moral tenor of the first act and therefore the charge has still its full force—that such and such injustice was attempted.

"A son" says he will not say anything of the spirit in which my articles are written, or of the propriety of using such expressions towards our Bishop. I will. I leave the spirit in which I write to be justified by the acts that have aroused it. As to the expressions—the difference between myself and others is that they *think* only. I proclaim what I think, that the truth may be known. Even the kind-hearted "Presbyter" "a man and a brother," evidently thought there was some of Shem's work to do here, but was disappointed that I was not the Shem. I cannot forget that without charity nought else availeth, but I strive not to be mistaken as to what is charity.

The weakness of the Church and her desolation at times, may always be traced to the substitution of shams for realities. Men have ever been prone to fall into these shams, to tolerate them, to endeavor to live by them, to confess them on their tongue, but the heart always will hold and proclaim it a sham; then comes the contest. How ended? Open "infidelity" (?) or quiet submission to the sham, and a life of servitude to it. We have had too much of this in Massachusetts. People outside have learned to scorn our Holy Mother, and through the acts of too many of her children. We have talked and boasted enough of the dignity of the Episcopate —of the beautiful harmony of the three divinely commissioned orders; and though we try to think we believe it all, others do not, and still worse see we *can*not, except where there is a solid reality of Justice, Charity, Toleration, Fatherly care and Brotherly love to fill out these otherwise empty and contemptible forms—contemptible, mark—only because we permit them to be made so. Respect for the *form*, unless so filled, does us no good, and only makes us—and still worse Her whom we would serve, pitiful or ridiculous in the eyes of others. I therefore, for one, as a solemn duty to Her and to myself, must ever protest against such submission and respect being required of me; and must confess that the same feelings that would be excited in me at Rome on Corpus Christi day, while seeing a Pope, stuffed with bran, blessing the people, are excited in me now by seeing a would-be Pope spiritually stuffed, not blessing the people of Massachusetts.

Boston, June 9th, 1851. C. L.

For the Churchman.

"Strange Things."

Mr. Editor:—

I send you the following facts for insertion:—

1. The Secretary of the Missionary Committee of the Diocese of New York very politely forwarded to the Rev. Dr. Anthon, (the editor of the Protestant Churchman) a statement of Missionary Stations and Missionaries appointed to the first of April, 1852. Can any body tell us why this *official* paper was declined? Do publish it, Mr. Protestant Churchman, for the Missionary Society is one of the "only two organizations at present existing in the Diocese having kindred objects with" the Pastoral Aid Society! Surely, you will not slight your "fellow laborers in a glorious cause." It is something to be a gentleman—it is more to be a *man.*

2. The Secretary of the Standing Committee of the Diocese of New York sent a printed Circular to the Rev. Henry Anthon, D. D., (the able, amiable, and world-renowned editor of the Prot. Churchman in the U. S. of America—now published by a Presbyterian House—its founder having become so Protestant a Churchman as to find it necessary to join the Old School Presbyterians,) and he condescends to insert it with the prefatory remark that he "received the following from *a layman!*" I am convinced that the Editor of the *only Protestant* Church paper in the United States is incapable of wilfully misrepresenting any man's conduct, and his whole editorial career in regard to the Bishop of this Diocese, both before and since his suspension, has demonstrated to all but those who are hopelessly blinded by resentment, that his inclination leads him to treat the Ecclesiastical Authority of New York with particular candor and respect. Knowing this, Mr. Editor, you will not wonder that his introduction to the appointments made by the Committee for the Rt. Rev. Dr. De Lancey should strike me as very strange.

3. A year ago a collection, in aid of the Pastoral Aid Society, was taken up in the Church of the Ascension in this city, on which occasion the handsome sum of seven hundred dollars was contributed. A few weeks since, the collection was repeated, and after an appeal by their agent, Rev. Dr. Stone, only one hundred and forty-five dollars were raised! What, sir, has produced this great falling off? The truth is, that the rich and pious gave of their abundance, because they were completely entranced (as well they might be) by the imposing title of the *Pastoral Aid Society;* but many have since been grieved to learn that their contributions have been doled out by partisan hands, for the furtherance of a "great and glorious cause," namely, the election, at the next Diocesan Convention, of the nominee of the Low Church Party! The Pastoral Aid Society profess to relieve "ministers of God's word," whether High or Low Churchmem, "whose hearts are burdened with the care of souls, while their energies are depressed by the wearing anxiety to provide for the children which God has given them!" What a noble object! how Godlike! how every way worthy of the One Catholic and Apostolic Church! But leaving the insipid form of the third person, suffer me, gentlemen, to ask you directly, What are you doing? What have you done in the way of aiding your poorer, but perhaps not less gifted brethren? The writer of this heard your treasurer say that the Society intended to publish its doings. Why not "let your light so shine before men that they may see your good works and glorify your Father which is in Heaven?" Why put it under a bushel? Why not stand out before the Church like men? Let us have the names of the ministers whom you have aided.—We will excuse you from furnishing the names of those you have, like so many Levites, passed by —men whose sufferings would have moved even the deep sympathy of the wandering Arab. O ye who profess to be the salt of this diocese, "what do ye more than others?" How hath the salt lost its savor! You help none but those whom you *know* will *vote* with you—men who will use their influence to defeat the election of Dr. Seabury—the most potent name in the American Church. I repeat, gentlemen, your Society *aids only those who will aid you.* Now, let me ask you, did not Satan himself, in the days of our blessed Savior, offer to convert stones into bread in order to satisfy his hunger, *if he would serve his evil purposes?* On the List of the Missionary Committee I perceive the names of some who are, beyond a doubt, heartily with the Pastoral Aid Society in the *one great object of its organization.* Again we say, if you are not ashamed of your transactions, send your list to the Churchman. It has published your acknowledgements, and as you are only "co-operating with the Missionary Committee," I dare say the editor will open his columns to you. Uposkaphismos.

For the Churchman.

Massachusetts and her Miserables.

My Dear Editor:—

I have read in old Novels that when you see an inflated Knight burst into the lists of a Tournament—like Minerva from the head of Jupiter --all booted and spurred, and throw down his gauntlet with an air of contempt, the chances are ten to one but he gets worsted by some venturous bystanding brother. And it did strike me very forcibly, when I saw the courageous champion of Episcopal Inconsistency--our "Presbyter of Massachusetts"—hurl forth his grandiloquent epistle with the self-sufficient air of a Templar, as much as to say, "*when I speak let no dog bark*"--that he would find some among his order, whether of the Sword or the Quill, who are not to be frightened by a little bombast. And I believed also that in the end he would come off second best. But certainly I did not suppose he would have abandoned the lists at the very first joust--much less that the bland and amiable writer of the "Family Epistle" could *have been* thrown into a passion by such a scribbler as *Alapa.* Yet read his final "leave-taking" this week, and if you do not say he has acknowledged himself defeated, you will at least understand what is meant by "*tantæne animis cælestibus iræ*"?

Poor Alapa, who has been confined to his bed with Tic douloureux since Saturday last—the day on which the "Churchman" appeared, (so great a shock had his nervous system sustained by the sudden announcement of his losing the "respect and esteem" of "A Presbyter of Massachusetts"!)—desires me to offer you his thanks for your attempt to exonerate him from all intention of misrepresenting facts in his letter to you. When he ventured to break a lance with the Presbyter, on the ground of his Churchmanship, he certainly did not intend to gall him on a sore place, for if it had been known that Presbyter had a weakness in that way, Alapa would have been one of the last to take an unfair advantage—much less *wilfully* to misrepresent, or even overstate, any fact. He merely wished to indicate to his friend the wisdom of the following couplet:—

> "Let those teach others, who themselves excel,
> And learn to censure, who have [acted] well."

But it seems that Presbyter would have it thought he is not guilty of what has been laid to his charge---that therefore he has been "wounded, libelled," &c, (as if he thought it a crime to go to a meeting-house,) and so to throw a little more dust in our eyes, (for he evidently has a faculty in that way) he sits down, writes a curt, and, if I understand anything of language, evasive note, piously adding a petition that God may forgive Alapa!

Now what has Alapa charged him with? viz.: with being "seen and heard, not three months ago, 'holding forth' at an adjoining Conventicle." This charge, I might repeat, were it not bad logic to do so, for Presbyter himself being my informer, defended, if not boasted of, the act, on the ground of an enlarged philanthropy, and I am satisfied that on this score he thought himself like Socrates—far in advance of his age. But he now denies all knowledge of the circumstance, which, by the way, Alapa thought to have occurred "not three months ago." I let it pass—a positive and a negative, according to Aristotle, proving nothing. It may, however, tend to throw a little light upon the subject; at least it will serve to show by what means *a* Presbyter acquires popularity in this Diocese—if you will allow me to relate a conversation which took place in my presence *yesterday* at No. 7 H—— Place. The respondent was an active member of several religious societies, and occupied a prominent position on the occasion referred to.

Q. Who was present at the meeting held in Rev. Mr. E. . . . 's Church [a Christian Baptist meeting-house] on the second Wednesday in Nov. or Dec. last?

A. "A great many persons—Baptists, Methodists, and all religions might be there for aught I know, as all have liberty to come to our monthly meetings."

Q. What clergyman was present?

A. "The Rev. Mr. ——, an Episcopal minister." (A Massachusetts Presbyter, Mr. Editor.)

Q. How came he there?

A. "Each member has the privilege of inviting any Minister to come, and I suppose he was invited by some of *his own people.*"

Q. What did he do on this occasion?

A. "I don't remember now all he did, but he did the same as other ministers do."

Q. Does this Episcopal minister often attend your meetings?

A. "Not so often now as he used to, but I saw him several times last summer, and since then I have not been a *regular* attendant myself."

Q. Where do you hold these meetings?

A. "Generally in the vestry of some Church." [i. e. meeting-house.]

Three persons were present at this conversation. Subsequently I saw another party who resides at No. 3 L—— Place, attends meetings of "all religions," and will give this same Presbyter a graphic description of his tout ensemble at these Quixotic entertainments, if he has doubts on the score of somnambulism. He will moreover amuse him with a capital story--the scene of which was laid in July last—when our Presbyter, surrounded by any quantity of sweet sisters —martyrs all to a tantalizing patience—found himself at the wrong side of a certain door of a certain meeting-house in S—— street, and notwithstanding the air resounded with cries of Open Sesame! Open Sesame! from the fairest and loveliest of mortal lips, not one of the inexorable Forty would obey the summons. Of course, our Presbyter retired in disgust.

Bearing these facts in mind then, Mr. Editor, let us examine (for we shall now be able to understand) what I called our Champion's evasive letter.

"The Accusation of Alapa of my violation of Canon 32 is false. I have not either within three months or *three years*—neither for the *purpose* of holding forth, nor of being one of a delighted auditory—attended either a Conventicle or even any meeting *for religious* worship or exhortation, public or private, (except the attending a neighbor's funeral) otherwise than as appointed by our Church. Much of this I should do, if I pleased"!

Now Alapa never accused him of *violating* any Canon whatever. He simply desired to call his attention to the Canons of 1832, which instead of "Vide Canon 32," should have been printed "Vide Canon *of* '32." The error may have been a slip of the pen, or it may have been a typographical error. That it was unintentional, however, is evidenced by the simple fact that *there is no such Canon as* 32. Our Presbyter, then, might have spared himself the trouble of making a charge of *Falsehood* on such grounds. But the Canon which the writer had more particularly in view (although there were several enacted in the year 1832 which appear to me to bear upon the point in question,) was Canon 45 of that year. It says, "Every minister *shall*, before all sermons and *lectures*, and on all *other occasions* of public worship, use the Book of Common Prayer." I leave it to "Presbyter" to say whether he did or did not use the Book of Common Prayer before his "Lecture" or "Sermon" or "discourse," or "holding-forth"—call it by what name you choose—at the Baptist meeting-house. But it is most observable, truly, that he does not say he has not for three years attended a meeting, public or private, otherwise than as the Church allows, but that he has not attended "*for religious worship* or exhortation." Who ever charged him with attending for *any specific purpose?* He was charged with being present and "holding forth," and see how he endeavors to evade the imputation by asserting that he did not attend there *for religious worship.* How much more manly, if he was ashamed of his company, to come forward and confess it, than to shelter himself by refuting charges that were never made! But it seems he does not call these meetings *public* or *private* meetings, or meetings for religious purposes! Not public! a meeting open to all—to Baptists of every shade and grade—to Pædo and Anti-Pædo—Hard Shell and Soft Shell—Freewill and Christian—General and Particular—Calvinistic and Arminian—Mennonites and Remonstrants—to Ranters, Whistle-Dippers, Jumpers, Dunkers, Quakers and Shakers, *et hoc genus omne*--to Methodists, Congregationalists, Universalists, and every other "Evangelical" "ist" and "ism" under the sun! Not public! And not for religious worship or exhortation! Why then make religion a condition of admittance? Why go to a meeting-house? Why prayers and orations? What would be said, let me ask, if some facetious member should propose to read, for the entertainment of this heterogeneous assembly, "Baron Munchausen" or "Dombey and Son"? Would it not be said, "We are met for religious purposes —for Bible comfort—we are come to tell our experiences, and to trade a little in "*Experimental religion*"? And would not our romantic friend find excommunications rattling about his ears thick as hailstones? Not met for religious purposes, indeed! Our "Presbyter" may not have met for that purpose, but he will find it difficult to persuade us that his companions did not. But he adds, "Much of this I should do, if I pleased"!! What a glorious sentence! and how precisely what one could have expected from the Champion of his Bishop! Not long ago, I made a solemn promise, when the Church admitted me to serve at her Altars, that I would "give faithful diligence *always* to minister the doctrine and discipline of Christ *as this Church hath received the same*"—that I would "use both public and private monitions and exhortations, as need shall require, to banish and drive away all erroneous and strange doctrines contrary to God's word"--but now, I will attend, if I please, either a Conventicle or any meeting for religious worship or exhortation, [no matter how strange and erroneous the doctrine,] public or private, even as I have already attended a neighbor's funeral, otherwise than as appointed by our Church. I will show by my example that all religions are alike or equal---that there is no such thing as truth in the world---that the Protestant Episcopal Church, my own dear Mother---is but one of the numberless sects of Christendom, and I will encourage others to believe the same!!

This is the way, sir, we do things in Massachusetts. Is it any wonder, then, that the Church is in a wretched condition? The greatest wonder is that she is not merged altogether into sectarianism and infidelity. No longer ago than *last week*, as I see by the newspapers, her Bishop was down at a meeting-house in Winter street, officiating with a posse of dissenting teachers, "while by his side sat the 'man-appointed' minister of the congregation, and before him a delighted and numerous auditory." Our Presbyter might have been there too, for aught I know. I think it more than likely, since he claims the right of going where and doing what he pleases, and as his "Father is good enough to be the Master of A Presbyter of Massachusetts," of course his Father's example is good enough for a Presbyter to follow. But touching this said meeting in Winter street: perhaps you suppose the 45th Canon was strictly observed. "Before all Sermons, Lectures, &c., . . . the Book of Common Prayer shall be used." As I was not there, I cannot undertake to say whether it was observed or not, and the newspaper does not inform me; but my impression is, that if a torpedo, like those with which we used to blow up the British ships in the late war, had fallen through the roof among the white ties and black coats assembled on that occasion, it would not have sent them all helter-skelter through the doors and windows quicker than the production of the Book of Common Prayer. I may be mistaken, however; I hope for our Bishop's and Presbyter's sake that I am mistaken.

I had written thus far, my dear Editor, and was ruminating on the effect the present state of things was likely to produce in this Diocese, when insensibly falling asleep in my elbow chair, my mind---unwilling still to quit the subject---was entertained with the following vision or dream. Its verisimilitude may be found in, I believe, one of the closing papers of the Spectator.

I thought I was standing upon an extensive plain---probably some Western Prairie---when, all of a sudden, Jupiter issued a proclamation commanding every mortal to bring in his griefs and vexations, and throw them together in a heap. The summons was no sooner issued than mankind of every age, sex and condition, came pouring in from all parts and places of the habitable globe, perfectly elated with the hope of thus terminating their troubles. I saw old people deposit their wrinkles, others of a certain age their gray hairs; whilst young and old, rich and poor, gentle and simple, were throwing in red noses, large feet, and high shoulders, in abundance.—Merchants were bringing their clamorous creditors, Lawyers their peaceable clients, Doctors groaning under health officers, venders of quackeries, and boxes of Morrison's Pills, and Parsons (O! what a number--nearly all that ever lived!) dragging along two or three noisy parishioners apiece—all of whom I saw deposited with infinite satisfaction at this heap of human miseries. Here also diseases of every kind and form found their resting-place---gouts, fevers, cholics, rheumatics, neuralgics, dyspeptics, hectics, chronics, epileptics, scorbutics, therapeutics, headaches, toothaches, heart-aches, and chilblains. Here, too, I saw every trader in, and every promoter of, distempers and disorders, from Dr. Æsculapius to Dr. Hahneman of the one sex, and from Mrs. Pandora to Mrs. ——— of the other.

But there were several persons upon this interesting occasion, who, as I had known them in the flesh, added vastly to my amusement. One poor fellow, after a great deal of puffing, threw down his baggage, which upon examining, I found to be his---Wife. Another, and a fine portly piece of humanity he was, came and deposited his box, in which I noticed the "Tracts for the Times," a carpenter's saw, an Evangelical Sermon preached at Park street meeting-house, in the year of Grace 184–, sundry little wood ornaments, as a mitre, cross, &c., which had apparently been parts of some Chancel or Altar-Chair. The next among the Miserables, who chiefly attracted my attention, was a dapper, frisky little chap, with an enormous pair of spectacles bestriding the nasal organ, a huge bundle of editorials headed "Puseyism" under one arm, and about 500 false Witnesses under the other. Protruding out of his coat pockets were seen the ends of lawyers' arguments, Baptistical essays and Broken-down Presentments. His countenance was the very personification of—Pluck. He walked boldly up to the heap, delivered himself of his burden, and went on his way rejoicing.

At this moment, a deep and painful groaning, which had for some time been issuing from the opposite side of the *Mount*, (to such a size had the heap increased) became so hollow and so heart-rending that I felt every energy within me moved to render the unhappy sufferer all the assistance in my power. Accordingly, elbowing my way through the crowd, I lost no time in discovering the object of my sympathy. Pale as Hamlet's Ghost, he stood before me; habited in a white dress with full sleeves drawn at the wrists. A . . . . . . supplied the place of a hat, and an inverted Crosier a cane. On the whole, he presented a dignified but melancholy appearance. I noticed that, different from the rest of his brethren in sorrows, he carried his pack *before* instead of behind, and so firmly fastened on, that though the utmost efforts were used, it was found impossible to remove it. At one end of this tenacious infirmity was written in deep rubrical characters, as if burnt in with a branding-iron, "Church of Ye Advent;" at the other, "St. Botolph;" in front, "Tract No. 90;" and underneath all, "*Who is sufficient for these things?*" Approaching to console, since I could not relieve, him, I soon discovered the cause of his groaning. There stood at his side a lady of aerial form; her countenance was pallid, and her hair was streaming. She wore, after the manner of Goddesses, a thin flowing garment, the skirts of which were embroidered with snakes, dragons, and spectres. In one hand she held a magnifying glass; in the other a wand. Her name was Fancy. By way of tantalizing her victim, she kept ever and anon presenting her glass to his distracted gaze, and seemed to enjoy exceedingly the groans which this act of cruelty elicited. As my curiosity had now begun to ripen into something very like acquisitiveness, I walked boldly up to the fair goddess and begged to be allowed to examine a glass which had the wonderful faculty of turning mole-hills into mountains. For this rash, but as I thought rational, act, I received a benediction from her wand which laid me prostrate on the plain. How long I remained so I cannot tell, but on coming to myself, I found that she had entirely disappeared, while her place was supplied by a beautiful stranger whose features bore the picture of resignation and cheerfulness; her movements of steadiness and tranquility. On her fair brow was written Patience. As she stood by the victim of fear and fancy, adjusting his package, and teaching him how to bear it with composure, I was remarkably struck with the diminutive size to which the whole bundle had dwindled down---it certainly did not now appear more than one-fifth as large as at first. But what pleased me more than all was the *moral* conveyed in the last kind act that I saw her perform. It was such as more than one of our leaders might truly profit by. You remember the inverted Crosier---I ought, by the way, to have told you that around its sharp point, which now being uppermost, and, contrary to its original design, continually exposed to view, was pasted a label with the inscription, "*Punge rebelles.*" This had no sooner attracted the attention of the goddess, than seizing the Crozier with both hands and turning it up in its proper position, she drew from her bosom a beautifully embossed card on which was engraven, "*Sustine infirmos*"! "*Reduce errantes*"! and attaching it to the crook, she placed the whole again into its owner's hands, and led him away from the Mountain of Miséries.

I had wandered but a short distance from the spot where this occurrence took place, and was seating myself on a vacant stone, perhaps to cherish the train of reflections into which my mind had now fallen, when I beheld a fine manly-looking fellow advancing, whom I at once recognized as our immortal Presbyter, all buttoned and braided up to the chin. Upon a pair of shoulders broad as Atlas's he bore a very small, but apparently very heavy parcel; and walking directly up to the mount, he hurled it from him as if it had been a viper, and retired. As the parcel rolled near to the place where I was sitting, I had the curiosity to open it—when, lo! and behold, I found it contained nothing more or less than a single copy of the *New York Churchman!* Strange! quoth I, that the Churchman should come to be considered one of the miseries of life. There must be something more here than meets the eye. Glancing hastily over its pages, I was attracted by the signature of "*A Presbyter of Massachusetts.*" It was the subscription of his letter beginning: "*I am a man and a brother, and there is a respectable family of us brothers,*" &c. Here an * was inserted, and the following note in Presbyter's own hand writing: * Love's Labor Lost! Further on was another note stating that the above letter had been sent to Mr. Riddle to be exhibited at the World's Fair among the raw productions of the country, but that, through some informality, it being found impossible to secure the copyright, he had returned it for the benefit of the Author, who was glad to take advantage of Jove's opportune command to free himself of "*Instar montis equum*" —this second Durham epistle.

And here, sir, I awoke just in time to say before the mail starts, that I am your very obedient servant, Alapa the Younger.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE , 1851.

The Doctrine of the Trinity.

The Church Catholic on Sunday next brings before her members the great fundamental doctrine of the Trinity, i. e., of Three Persons in the Unity of the Divine Godhead. Amid the prevalent laxity and scepticism of the age, there is abundant cause for every member of our branch to pray, in the words of the Collect for Trinity Sunday, of God, "who has given unto us grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity," that HE "would evermore keep us steadfast in this faith." This faith is clearly and orthodoxly defined in the first Article of Religion—"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in Unity of the Godhead, there be three persons, of one substance, power, and eternity—The Father, the Son, and the Holy Ghost."

The enunciation of this momentous doctrine in the Creeds, especially the "Nicene," or the *Constantinopolitan*, as it may be more properly styled in its present form, is the fruit of the firmness and perspicacity of the Primitive Church. When the faith of the disciples was cordial and fervent, they "minded one thing," and declared in brief and scriptural language, "I confess that Jesus Christ is the Son of God," and were "baptized *into* the name of the Father, the Son, and the Holy Ghost!" They knew full well the pregnant force of these awful words, and saw in them the solemn truth that the Father, the Son, and the Holy Spirit are each God, and yet that there is not three Gods, but one God. Hence Christian writers stated the truth freely and boldly, and were less careful in balancing their expressions and weighing their words than were their successors, when it became necessary to use certain definite *formulæ*, in order to guard against heresy, and to convey the doctrine to the minds of the faithful in Creeds drawn up for the special purpose. It may not be amiss to mention some of the monstrous forms of error which, taught by impious and presumptuous men, were denounced and anathematized by the voice of the Church, as uttered in her General Councils.

The first of these was convoked at Nice, in Bithynia, A. D. 325, on account of the heresy taught by Arius. He gave the title of God to the second person in the Godhead, but denied that he was co-eternal with the Father. "There was a time when the Son was not," he declared with fearful impiety, and styled Him the first of all created things. The Nicene fathers, in condemning this heresy and promulgating the Creed, taught no new doctrine, but bore witness to the Truth as it had been from the beginning. They professed their belief that He was "God of God, Light of Light, very God of very God, begotten not made. Of one substance with the Father; by whom all things were made." The heresy, however, did not become at once extinct, though out of 318 bishops, all but some five or six subscribed. It maintained a vigorous contest with the Church, principally through the support of some of the successors of Constantine, and was not effectually overcome until the close of the fourth century.

Macedonius about this time denied the Personality and Divinity of the Holy Ghost. In consequence, a Council was convened at Constantinople, A.D. 381, consisting of 150 Oriental Bishops. The true Doctrine was declared in the words, "I believe in the Holy Ghost, the Lord, the Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets." In the same council the followers of Apollinarius were also condemned, who denied that our Lord possessed a human soul.

Scarcely had these heresies been condemned, when another arose to trouble the faithful of a subtle and most dangerous character, from a high dignitary of the Eastern Church. Nestorius, Patriarch of Constantinople, denied the Blessed Virgin was the "*Theotokos,*" or Bringer-forth of God, and condemned the title which the piety of the Church had given her to express the true Divinity of Him whom she had brought forth. In his heresy he divided Christ into two persons, the one Divine, the other human; the one begotten of God before all worlds, the other a person born of the Virgin Mary. He would not admit that the two natures were so conjoined in one and the same person, that what said of the person might be said of each nature; that in the words of Hooker, "the God of glory may be said as well to have suffered death as to have raised the dead from their graves; the Son of Man as well to have made as to have redeemed the world." He seems to have held that the human person was but the tabernacle or temple of the Divine. The Council of Ephesus was held A. D. 431 to consider this doctrine. Two hundred Bishops assembled. and St. Cyril of Alexandria presided. The doctrine of Nestorius was condemned. John of Antioch, and several other prelates, at first held with Nestorius, but afterwards submitted. The Nestorians were cast out of the Church, and have remained to this day in various parts of the East; nor is this form of heresy unknown in the West. The second article of our Church adopts the language of antiquity in declaring "that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man." It shows us the fallibility of human nature, that Eutyches, a venerable Egyptian cleric, and the friend and cherished follower of St. Cyril, fell into an error precisely contrary to that of Nestorius. He held that after the Incarnation the human nature of our Lord was absorbed into the Divine, and that thus there was but one nature. After much discussion and the holding of a sham council at Ephesus, (A. D. 449) called the *Latrocinium*, (at which the Bishop of Flavianus, an opponent of Eutyches, was so severely beaten that he soon after died,) a General Council was summoned at Chalcedon, A. D. 451.—In this, the doctrine was thoroughly investigated, and Eutyches and his followers anathematized as heretics. The last mentioned Article of our Church condemns this error as well as that of Nestorius in the words before cited.

The words of the Council are very bold and definite. After reciting the Nicene and Constantinopolitan Creeds, it declares the wise and saving creed to be sufficient for the full acknowledgement of the true religion, and continues--"But forasmuch as they who endeavored to make void the preaching of the truth have by their particular heresies given rise to vain babblings, some daring to corrupt the mystery of the Lord's Incarnation for us, and refusing to the Virgin the appellation of Theotocos, others bringing in a confusion and a mixture, and absurdly imagining the nature of the flesh and of the Godhead to be one, and teaching the monstrous doctrine that the Divine nature of the Only-begotten was by commixture capable of suffering, therefore the present holy, great, and Œcumenical Synod, wishing to shut out all devices against the truth, and to teach the doctrine which has been unalterably held from the beginning, has in the first place decreed that the faith of the 318 holy Fathers should remain free from assault." It also confirms the Creed adopted at Constantinople and the decrees of the Council of Ephesus which condemned Nestorius. It declares also that it shall not be lawful to bring forward, write, compose, devise, or teach men any other creed, and prescribes the penalty of deposition against those clergy who shall violate this decree.

We have quoted thus largely to show how the Primitive Church was mindful of the trust committed to her, and allowed no considerations of expediency or compromise to fright her from her duty. It was a merciful dispensation of Providence that all those great questions were settled before the gloomy reign of superstition had commenced, and before the benumbing spirit of indifference and rationalism had paralysed the souls of nominal Christians. They have left us religious benefits which no reverence or gratitude can sufficiently estimate, and of which we should rejoice to avail ourselves. The theological writings of the great luminaries of that period have formed the deepest study of the best and wisest of the Anglican Divines, (those of the 17th century) and they have delighted to form their teaching and doctrine on the model thus presented. We may learn from them how to teach the truth, and how to detect and condemn heresy and error. The whole Church has ratified the voice of these General Councils as the true exponents of Holy Scripture, and has placed these doctrines of the Christian faith on a rock that cannot be removed or shaken.

It is with deep sorrow that we have read the following announcement in the *Banner of the Cross.*—The earnestness, devotion, and sound Churchmanship of Mr. Cox had won for him a cordial regard in our heart, and we cannot but lament the inscrutable Providence which has so suddenly snatched him from the scene of his probation. We have the cordial and reasonable trust, however, that this severe trial to his many friends and this sudden anguish to those to whom he was still more dear, has proved to him the entrance into that "rest and felicity which is the prelude to a happy and glorious resurrection."

Death of Mr. Ralston Cox.—It has been our lot, of late, to make some sad records. The one we now add to the list is attended with circumstances of peculiar trial. In such cases as this, how blessed is the faith which directs our minds, amid surrounding gloom, to that wisdom and mercy overruling all events,

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in whose light the trusting heart is never left to utter darkness!

On the afternoon of the fourth Sunday after Easter, after uniting in the solemn worship of the Sanctuary, the hand which makes this record, grasped, in parting, the warm hand which now is cold in death. Mr. Cox, full of hope and spirits, left the next morning, with a large party, for Wisconsin. He was going to complete the beautiful sanctuary, which he has been erecting, at his own expense, in Delafield, and he bore with him some of the appropriate furniture which he had procured from abroad, to adorn this house of God. On Friday night he parted from his friends to retire, and soon after, that fearful cry "A man overboard!" was heard. As he was very near-sighted, it is presumed he missed his foothold on the narrow guard of the steamer. Though his voice was heard for some time, the darkness of the night, and it is to be feared the too slight search of those who little value human life, prevented a rescue. The name of the lost one was not known, until his vacant place in the morning revealed the sad truth to his sorrowing friends. And even then, strong hopes were entertained that he might have reached the shore, or that some other boat might have rescued him. These hopes were vain. The waters have only given back to his sorrowing friends the lifeless remains.

All who knew Ralston Cox will agree with us in the declaration, that a heart more true to high and noble principle never beat in a human breast. His integrity was of the strictest, we had almost said sternest character. His devotion for the Church he had proved by giving *himself* to her service, and then by freely offering his ample means to advance her interests. To a Missionary Church in this city he was a large and liberal benefactor, as well as to others. And his last days have been spent in the pious and blessed work of erecting, at his own cost, a "glorious sanctuary" in the far West. In *deed* as well as in *word*, in his *life* as well as with his *lips*, he declared, "Lord, I have loved the inhabitants of Thy House, and the place where thine honor dwelleth."

While, therefore, we must unite our sorrow to that which other hearts more deeply feel, we are sure they can join with us in realizing the comfort and hope by which this great affliction is relieved. We may turn from the dark stream on which "the shadow of death" brooded, to that "river the streams whereof shall make glad the city of God." Although our brother realized in his extremity that "vain is the help of man," his was also that unfailing experience of God's people, "God is our refuge and strength, a very present help in trouble." A happier voice now speaks to us, even from the devouring element.—"The Lord is my shepheard—HE LEADETH ME BESIDE THE STILL WATERS."

Foreign Intelligence.

The *Asia* arrived at this port on Wednesday week last: and the Pacific on Saturday at noon, after another very short passage of 9 days and 22 hours.

Much dissatisfaction has been occasioned at Rome by the dictatorial conduct of General Gemeau, the French commandant. In consequence of the affrays between his troops and those of the Pope, two battalions of the latter were compelled to quit the city, escorted by French soldiers in a very insulting manner. The Pope is negotiating for the substitution of Neapolitan troops instead of his unwelcome allies and protectors, who act as if they were complete sovereigns of the city.

La Croce de Savoia reports that a concordat has been entered into between the Pope and the Sardinian Government. The Archbishops of Turin and Cagliari are to be restored to their sees unconditionally, and a Nuncio is to be sent to Turin. A political league will be formed between Rome, Sardinia, Tuscany and Naples, for the evacuation of the Pontifical States by both French and Austrians.

The Duke of Saldanha had arrived at Lisbon with 25,00 men.

In France the Legitimists have grown so bold that they demand the *total* revision of the Constitution, with a view to submit the question whether a monarchy or republic shall be adopted as the form of government. This is very embarrassing to the Bonapartists, who wish the restoration of the *Empire*.

The Dresden Conferences finally closed on the 17th May, at which Baron Manteuffel and Prince Schwartzenberg were present. The Central Federal Commission still continues to exercise its functions.

The debates on the *Ecclesiastical Titles Bill* in Committee of the House of Commons were continued, but with little real progress hitherto. The "Irish Brigade" are diligently carrying out their plan of embarrassing the Government, by amendments, motions to adjourn, and other tactics. On the other hand, both the great political parties seem to have come to the conclusion that they will unite in making the bill efficient.

On Thursday, May 22, an important bill was read the second time, entitled the *Episcopal and Capitular Estates Management Bill*. The chief feature seems to be that it converts leases for life into leases for perpetuity. It was intimated by Lord Carlisle, that it would be referred to a Select Committee, who would examine into the whole subject with great deliberation and minuteness.

On the same day, in the Commons, a motion of Mr, Fox, the Socinian, on secular education, was defeated, by a vote of 49 to 139.

The petition of the University of Oxford to be heard by counsel against the Royal Commission was carried in Convocation, May 29, by 249 against 145. Says *John Bull*, "This is not the first time that our Universities have proved bulwarks of our liberties against the illegal encroachments of arbitrary power, and we heartily congratulate the University of Oxford on the noble stand which it is making on the present occasion. The grave and cautious manner in which the University has proceeded in this matter will detract nothing from the efficiency of that resistance, and the support of public opinion will not be wanting to those who by their constant endeavors to improve the Academic system, have long entitled themselves to the regard and affection of all reflecting and right-thinking men."

The Second General Meeting of the *Metropolitan Church Union* was held on the 13th ult. The Report very forcibly pointed out the present danger to the Church of England from Erastianism and the acquiescence in the unlawful claims of the royal supremacy. Resolutions were adopted, advocating the restoration of Convocation, and legitimate Synodal action. The Report spoke indignantly and strongly against the usurpations and corruptions of the Roman Church, and its unauthorized intrusion into England, and the sentiments were warmly echoed by many of the speakers.

VISITATION OF THE ARCHDEACON OF LONDON.—The venerable Archdeacon Hall held his visitation at St. Sepulchre's Church, Snow Hill, according to annual custom, on Wednesday morning. The sermon was preached by the Rev, T. H. Horne, B. D. After the names of the clergy had been called over, the Archdeacon discovered that he had not brought his charge with him to the communion-table, and on sending to the pew in which he had left it, it could no where be found. It is suspected that it was taken away by two laymen, who were seen to go into the pew immediately after the Archdeacon left it, and who soon after abruptly left the Church. Archdeacon Hale, after stating that he had never delivered a line *ex tempore* in the performance of his sacred duties, addressed the clergy. He expressed himself in strong terms on the Papal aggression, which he believed, netwithstanding the decided feeling that had been manifested against the Court of Rome, would be successful. He also alluded, in forcible language, to the recent secessions to Rome, the teaching of Roman Catholic doctrines, the adoration of the Eucharist, and the ritual innovations introduced by many of the clergy. At the same time he deprecated controversy, and urged the authority of the Word of God as the only rule of faith and practice.—*John Bull*.

CHURCH BUILDING SOCIETY.—The annual meeting of the Society for promoting the Building and Enlargement of Churches, was held on Wednesday, at 79 Pall-Mall, the Archbishop of Canterbury in the chair. The following are the principal facts stated in the report:

In the course of the past year aid had been given toward the enlargement of 63 existing churches, in which 10,000 additional sittings, all free for the use of the poor, had been obtained. The number of Churches and Chapels proposed to be built by the Society was 42. The total number of districts now aided by the Society was 157, and when the new Churches were completed they would furnish accommodations for 95,180 persons, out of a total population of 481,818 souls; and 73,840 of the seats would be for the use of the poor. The number of churches to be rebuilt was 12, some of which were amongst the finest specimens of church architecture in the kingdom. There was an increase of applications from the manufacturing and mining districts. In the course of the year the Society had made grants to 107 places, amounting to £14,950; 34 new Churches had been completed, 16 rebuilt, and 57 enlarged. The receipts of the year were—donations, £2,325 1*s*.; subscriptions, £1,208 9*s*. 6*d*.; district societies, £1,291 18*s*. 1*d*.; legacies, £2,737 10*e*: the total expenditure £16,259 16*s*. 2*d*.—*Ibid*.

EPISCOPAL ELECTION AND CONFIRMATION.—The following petition to Parliament, relative to the election and confirmation of Bishops, has been put in circulation by the South Church Union:—

That your petitioners deeply feel that the well-being of the Church in this country depends, in a great measure, upon the Bishops possessing the confidence of the Clergy and Laity of the Kingdom, and especially of the diocese over which they may be called to preside.

That your petitioners believe that (the power of the Crown to recommend to vacant Sees being reserved) of freedom of election be allowed to the Dean and Chapter of such vacant See, and if the confirmation of the Bishop elect be allowed to be what your petitioners believe the Legislature intended it should be—a judicial act—it will be of material assistance towards obtaining this confidence.

That your petitioners are credibly informed that such freedom of election on the part of the Dean and Chapter is guaranteed to the Church by Magna Charta, and the ancient laws of England; and that by the same laws liberty to hear and determine objections to the Bishop elect was given, to his acknowledged spiritual superior.

That your petitioners learn that by an Act passed in the 25th year of the reign of his late Majesty King Henry VIII, entitled "An Act for the non-payment of first-fruits to the Bishop of Rome;" certain penalties were imposed on such Deans and Chapters of Cathedral Churches as should fail, on the vacancy of the See, to elect the person recommended by the crown. And your petitioners further learn, from a recent decision of Her Majesty's Court of Queen's Bench, in the case of the Queen, vs. the Archbishop of Canterbury and others, that the provisions of the said Act render doubtful the legal right of the Metropolitan to hear and determine objections urged at the confirmation of the person recommended to the Bishop.

Your petitioners, therefore, pray that your Right. Hon. House will be pleased to repeal as much of the said Act of the 25th Henry VIII. as relates to the election and confirmation of Bishops.—*Ib*.

THE MADEIRA CHAPLAINCY.—It is stated by a correspondent of the *Chronicle*, that the Bishop of London has offered to the Foreign-office to license the Rev. K. Brown to the Chaplaincy of Madeira, but that Lord Palmerston has refused to admit a license.—*Ib*.

GORHAMISM. THE DIOCESAN SYNOD AT EXETER.—A meeting has been held at Torquay, at which resolutions were passed declaring the Diocesan Synod, convened by the Bishop of Exeter, to be "wholly unprecedented in the Church of England," and "in spirit at least, if not in letter," contrary to the provisions of 25 Hen. VIII., cap. 19, s. 1., and affirming that it is the duty of the Laity "to protest at once against so unwarranted an attempt to extend Episcopal power," which, "seeming to reject the authority of the State, as well as that of the Primate, might, if successful, result in constituting the diocese a separated schismatical Church of Exeter, no longer forming an integral portion of the Church of England."—*Ib*.

GORHAMITE EXCURSION TRAINS.—An advertisement in the *Staffordshire Advertiser* announces two sermons to be preached by Mr. Gorham, at St. James's Church, Langton, on Sunday next, with special trains from Benslem to convey passengers.—*Ib*.

CONSECRATION OF THE CHAPEL OF TRINITY COLLEGE, GLEN-ALMOND.—The consecration of this Chapel took place on the 1st inst., and was attended by a large congregation of the friends of the Institution.—Four Bishops were present, the Primus, the Bishops of Edinburg, Argyll and the Isles, and Glasgow and Galloway. The style of the Chapel, which has been erected at the sole expense of the Warden, is in its leading features, taken from Merton College, Oxford. *Ib*.

ADELAIDE.—*St. Peter's School.*—Extract from the "South Australian News:"—"The Collegiate School of St. Peter's, which is under the direction of the clergy in Adelaide, seems to be progressing satisfactorily; on this subject one of the local papers remarks: 'It is most gratifying to observe the increased facilities that are now afforded to the inhabitants of this Colony, for bestowing upon their children the advantages of a really good education. We had occasion lately to make certain inquiries with respect to the Collegiate School, and the information which we had thus an opportunity of acquiring was so very satisfactory, that we feel certain the sanguine anticipations of its founders, as to the institution proving an inestimable to the Colony, will in due time be most fully realized."—*Col. Ch. Chronicle*.

INDUSTRIAL TRAINING INSTITUTION FOR THE DIOCESE OF ROCHESTER.—At a meeting of the Provisional Committee, held in London at the residence of the Archdeacon of Essex, on Tuesday last, the Lord Bishop of Rochester in the chair, it was finally determined to accept the tender of Messrs Rigby & Co, for building the Diocesan Institution for the Industrial Training of School-mistresses. The amount of tender we believe is £7,600. The works are to be commenced forthwith, and carried out according to the plans proposed by J. Clarke, Esq., honorary architect to the Essex Church Building Society, and to the County Board of Education. The site chosen for the building is on high and healthy ground, near the new Church, at Bishop Stratford. This spot has been selected as convenient for the counties of Essex and Herts, the institution being established for the purpose of providing well-trained teachers for the schools in the two counties. Accommodations will be secured for the pupils of the institution in the new Church. The Committee of Council on Education has contributed £3,000 to this very important undertaking, and the National Society £600, and more than £3,000 has been paid into the hands of the treasurer by public subscription.—*Ibid*.

New Publications.

THE EXERCISE OF FAITH in its relation to Authority and Private Judgment, by the Rev. M. MAHAN, has been recently published by Mr. Hooker, Philadelphia. It treats of some very important questions at issue between the Churches of England and Rome, which are discussed in a most able and satisfactory manner. We shall only call the attention of our readers to it on the present occasion, reserving a more full examination for a subsequent number.

A COMMENTARY ON ECCLESIASTES, by Moses Stuart, lately Prof. of Sac. Lit. in the Theol. Sem. at Andover, Mass. New York, G. P. Putnam, 1851.

We are glad to see this volume from the hand of this veteran in Biblical Criticism. It exhibits unmistakable marks of his accustomed ability and accuracy, and will afford the student much aid in the study of this Book of Scripture. It is divided into two parts—*first*, an Introduction on the method, style, authorship, &c., and *secondly*, the commentary proper. The Professor very ably demonstrates the course of thought in the writer's mind, and defends him from the charges of scepticism, Epicureanism, and disbelief of a future state so often advanced by modern Neologians. He shows that the main theme, the vanity of earthly objects to satisfy the heart exclusively attached to them, is always kept in view, and that the final conclusion at which he arrives, "Fear God and keep His commandments," is the legitimate result of his cogitations, and worthy of a Jewish philosopher. The apparent inconsistencies in some parts of the book, are reasonably accounted for as the suggestions of an objector, or as difficulties arising in his own mind, which he subsequently meets and overcomes. Prof. S. argues at some length and much force, against the ascribing this work to Solomon, and considers it was written most probably in the period between the restoration of the Jewish State under Cyrus, and the time of Ezra (535–457 B.C.) He lays some stress on the phrase, "I *was* King in Jerusalem," but] we do not think this a very formidable objection, were it the only one, as the monarch writing in his old age, and *en philosophe*, might thus speak of himself when referring to his past works of pomp and luxury, and his experience of the vanity of them. Certainly antiquity testifies that the wise monarch of Israel was the author, and the contrary persuasion is the product of modern speculations. These *Prolegomena* of about 100 pages, contain much valuable research and discussion, and merit the close study of the reader.

The Commentary is minute and generally satisfactory, and is the result of a long and careful examination of the sacred text. The explanation of some, however, as the obscure one in verse 3d, of chapter 2d, "to draw out my flesh by wine," where he makes wine the *drawer of the chariot*, and mind its *guide*, appears to us more ingenious than solid and convincing. The rendering of v. 11, ch. 3, clears up the difficulty experienced in the common version, with a slight change of the pointing. We do not agree with the remark on page 162, that the Hebrews had no idea of the soul "as a *spiritual incorporeal* being having a separate and personal existence." Some other points might be mentioned, had we time; but in general the author has shed much light on the exegesis of this difficult book of the sacred canon, and deserves the well earned need of praise and gratitude from the student of the Scriptures, especially in the original.

FIRST IMPRESSIONS OF ENGLAND AND ITS PEOPLE, by Hugh Miller. Boston: Gould, Lincoln, and Co. 1851. Pp. 430.

An agreable book of travels through various parts of England, written with the freshness and interest which naturally belong to his ready pen. As might have been expected, the remarks on geological formations and fossil remains are very instructive. The writer's remarks on the English Church, its services and usages, betray the narrow-mindedness of the adherent of Scotch Presbyterianism. He candidly states, however, that the Church of England includes the higher and the lower classes within its pale, while dissent claims for its own the majority of the middle classes.

THE HEIR OF WAST WAYLAND, by Mary Howitt. Harpers. 1851.

A simple and pleasing story, told in a straightforward manner. The principal characters are well depicted, and the novel does not end in a marriage.

THE BOOK OF ORATORY, by Edward C. Marshall. New York: D. Appleton and Co. 1851. Pp. 500.

This consists of a new collection of prose, poetry, and dialogue from distinguished English and American writers. Many of the pieces are excellent both for style and sentiment, while others strike us very unfavorably. Many of the odes are of that peculiarly Irish patriotic cast, which has been so admirably satirized by Thackeray.

A SCHOOL DICTIONARY OF THE LATIN LANGUAGE, by Dr. Kaltschmidt—Part. 2, English—Latin. Philadephia: Blanchard and Lea. 1851. Pp. 251—(For sale by O. A. Roorback, 155 Broadway, New York, up stairs.)

This little volume presents the same characteristics of care and comprehensiveness as the former part. Whether it is sufficiently full for the youthful scholar in writing Latin, we leave those engaged in teaching to decide.

SCENES IN OUR PARISH, by a "Country Parson's Daughter. Stanford and Swords, New York. 1851.

These delightful sketches of life in an English country parish, are republished in a good-sized and well printed volume. A memoir of the Authores, Mrs. Marcus H. Holmes, is prefixed, and is very interesting.

THE HISTORY OF CLEOPATRA, Queen of Egypt, by Jacob Abbott. Harpers. 1851.

This is one of the Biographical Series in course of publication by the Messrs. Abbott. It is, as usual, well written, and affords a good view of the life and character of that celebrated woman, but some of the introductory details might have been omitted with advantage.

The EDINBURGH REVIEW for April has been republished by Messrs. S. Scott & Co. Contents: 1, *England as it is*, with some useful tables. 2, *The Salmon Fisheries*. 3, *Southey's Life and Correspondence*. 4, *Lamanism in Tartary and Thibet*. 5, *Cousin*, an elaborate account of his life and writings. 6, *Spain and Spanish Politics*. 7, *Shall we Retain our Colonies?* an able argument in the affirmative. 8, *The Defeat of Italy*, the termination of the abortive effects of Charles Albert of Sardinia. 9, *Ultra Montane Doubts*, an able exposure of the Papists on the *who* and *where* of their infallible guide. This number is an excellent one.

THE INTERNATIONAL MAGAZINE for May has been published by Stringer and Townsend, and embraces the usual variety of literary intelligence, continuations of tales, and agreeable instructive reading.

HARPER'S NEW MONTHLY has, among other things, *Summer*, from *Thomson's Seasons*, with a profusion of illustrations, and a long array of selections from the best foreign periodicals, summary of affairs at home and abroad, &c. &c., and some amusing *Leaves from Punch*.

THE EVERGREEN for June has made its appearance, and continues the usual amount of profitable reading. *The Rector of St. Bardolph's* is a capital piece of satire. A poem, by the Rev. Mr. Rogers, is commenced, entitled, *Petito's Vision of Paradise*, which promises well.

The NORTH AMERICAN MISCELLANY is the title of a new periodical published weekly by A. Palmer & Co., 8 Barclay st., N.Y., and also in Boston and Philadelphia. It is published at 6 cents a number, and exhibits a well selected bill of fare from the light literature of the day. It appears in a neat and attractive form.

Stephen's Book of the Farm, No. 20, from the samé, contains some very valuable instructions on *Draining, Planting, and Triming Hedges, Stone Dykes, and Wire Fences, and Improving Waste Land*.

THE LIFE AND WRITINGS OF THE REV, GEORGE HERBERT, with the SYNAGOGUE in imitation of Herbert. Boston, James Munroe & Co., 1851.

A neatly printed edition of the "Temple" and "Country Parson" of Herbert, with an abridgment of the Life, by Isaak Walton. We are happy to see the writings of this amiable Divine and exemplary Christian presented in so acceptable a form. They should be in the hands of every Churchman.

THE BRITISH AND FOREIGN Medico Chirurgical Review for April, has been published by Messrs. R. & G. S. Wood. Among the Reviews, are—*S. Key & Blasius, on Operative Surgery; Dr. Drake, on the Principal Diseases of North America; Diseases of the Digestive System; Bell, Johnson, and others, on Baths; Dr. Bruce Jones, on Animal Chemistry; Paget & Simon, on Inflammation; Miller & Tripe, on Scarlatina*. There is also a long list of Bibliographical Notices, Physiology and Chemistry. It appears to be an instructive and valuable number.

DICTIONARY OF SACRED QUOTATIONS, or Scripture Themes and Thoughts as Paraphrased by the Poets, selected and arranged by Rev. H. Hastings Wild, Rector of St. James' Church, Downington, Pennsylvania. Philadelphia, Lindsay & Blakiston, 1851. Pp. 466.

The object of this volume is to furnish the reader with some of the finest moral and religious lines in the poets, which are paraphrased from Scripture. The Editor has collected a very pleasing assortment from different authors, which fully bear him out in his assertion, and possess much beauty and appropriateness. The list of authors selected, might have been somewhat extended, however, and why Keble and Isaac Williams were not quoted on the subject of "Baptism" and the "Church," we cannot understand.

We have received the Quarterly for April, and the North British Review for May, from Messrs. L. Scott & Co.

Diocesan Inteligence.

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—On Monday, the 19th, in the afternoon, Bishop DeLancey held services at St. Paul's Church, Lewiston. Prayers were read by the Rev. Mr. Starkey, assisted by the Rev. Mr. Gardiner, and the Bishop preached. The Rev. Mr. Treadway, the Missionary of the Station, and the Rev. Mr. Porter, of Granby, were also present.

After the services the Bishop and clergy crossed the Lewiston Suspension Bridge, and proceeded to Drummondsville, Canada, in expectation of meeting the Bishop of Toronto there on a visitation, but as he had gone on to another parish before their arrival, they returned after receiving the hospitable attentions of the Rev. Messrs. Leaming and Ingals and their Lay friends, crossing the upper Suspension Bridge to Niagara Falls, where on the next day, May 20, Services were held in St. Peter's Church.—Prayers were read by the Rev. Mr. Ingals, of Canada, assisted by the Rev. Mr. Starkey, who read the lessons, and the Rev. Mr. Treadway, who read the creed and collects. The Rev. Mr. Roberts administered the holy sacrament of baptism, and the Bishop preached and confirmed *seven* persons. The Rev. Messrs. Porter and Gardner were also present.

In the afternoon of the same day, in the Union House, at Tonawanta, the Rev. Mr. Roberts read prayers, and the Bishop baptized one infant and preached.

On the 22nd, in the Baptist house of worship, at Irving, prayers were read by the Rev. Mr, Nichols, of the Diocese of Connecticut, assisted by the Rev. Mr. Arey of Dunkirk, and the Bishop preached. The Rev. Mr. Wilson of Catharine, and the Rev. Mr. Campbell were also present.

In the afternoon of the same day, for the congregation of St. Peter's Church, Forrestville, the Bishop preached in the Methodist Chapel and confimed *three* persons. He baptised two adults and two infants. Prayers were read by the Rev. Wilson, assisted by the Rev. Mr. Arey. The Rev. Mr. Campbell and the Rev. Mr. Nichols were also present.

At Dunkirk, on the 23rd, in the morning, in the Presbyterian house of worship, prayers were read by the Rev. Mr. Nichols, and the Bishop preached.

At Fredonia, in the afternoon, in Trinity Church, prayers were read by the Rev. Mr. Nichols, assisted by the Rev. Mr. Wilson, and the confirmation preface was read by the Rev. Mr. Arey. The Bishop preached and confirmed *seven* persons, and also *one* person the next day, in private, making *eight* for the parish.

On Sunday, May 25th, in the morning, the Bishop held services in St. Peter's Church, Westfield. Prayers were read by the Rev. Mr. Arey, assisted by the Rev. Mr. Kidder. The Bishop preached and confirmed *five* persons, including one from St. Paul's Church, Mayville; the confirmation preface was read by the Rev. Mr. Pradt, the Missionary of the Station.

In the afternoon, at St. Paul's Church, Mayville, prayers were read by the Rev. Mr. Arey, assisted by the Rev. Mr. Kidder. The sacrament of baptism was administered to an adult and an infant, by the Rev. Mr. Pradt, who also read the confirmation preface. The Bishop confirmed *one* person and preached. Large congregations attended these services.

On Monday, the 26th, the Bishop visited Jamestown, where, for St. Luke's Church, he confirmed *two* persons. Services were held in the Presbyterian house of worship. Prayers were read by the Rev. Mr. Arey, assisted by the Rev. Mr. Kidder, and the Bishop preached. A lot has been generously offered for the erection of a church edifice in a central and suitable position.

On the 28th, in the morning, the Bishop officiated in St. John's Church, Ellicottville.—Prayers were read by the Rev. Mr. Bruce, who administered the sacrament of baptism to an adult, and read the confirmation preface. The Bishop preached, and confirmed *six* persons. A large congregation attended the services, the District Court having adjourned in season to attend them.

On the 29th, in St. Stephen's Church, Olean, prayers and the confirmation preface were read by the Rev. Mr. Bruce, and the Bishop preached and confired *one* person. The Rev. Mr. Morris was present at the services at both Churches.

On the 30th May, at Angelica, in St. Paul's Church, Morning prayers were read by the Rev, Dr. Hale, of Geneva College, and the confirmation preface by the Rev. Mr. Thibou, the Rector of the Church, and the Bishop preached and confirmed *eight* persons.

On Sunday, June 1st, in St. Mark's Church, Hunt's Hollow. Prayers and the confirmation preface were read by the Rev. Mr. Benedict, the Missionary of the station. The Bishop preached, confirmed *seven* persons, and administered the Holy Communion, assisted in the distribution of the elements by the Rev. Mr. Benedict. The Rev. Mr. Waldo, of Nunda, also was present.

In the afternoon of the same day, services were held for Grace Church, Nunda, in the Presbyterian House of Worship. The prayers and the preface being read by the Rev. Mr. Benedict. The Bishop preached and confirmed *four* persons. The Rev. Mr. Waldo was also present.—*Gospel Messenger*.

MASSACHUSETTS.—*Standing Committee.*—In conformity with Article 8th of the Constitution, the Standing Committee of this Diocese report their doings to the Convention for the past year.

The Committee have held twenty meetings. The Committee was organized at its first meeting held May 16th, 1850, by the election of the Rev. George M. Randall, as President, and Wm. Raymond Lee, as Secretary.

They have granted the following canonical Certificates and Testimonials:—

In favor of the Rev. Messrs. E. F. Remington, J. W. Birchmore, Wm. Willian, for admission to the Holy Order of Priest.

In favor of Messrs. David F. Lumsden, Charles W. Homer and John T. Burrill, as Candidates for Holy orders.

On the 17th day of July, 1850, they presented in conformity with Canon I. 1846, the Rev. Oliver S. Prescott, to the Right Rev. the Bishop of this Diocese, as having been guilty of holding and inculcating certain doctrines which are not held, or allowed to be held, by the Protestant Episcopal Church, in the United States, but which are condemed by the Standards of said Church, as wrong, unsound, and heretical.

The Court, for the trial of the Rev. O, S. Prescott, having decided that the presentment was not sufficiently specific in point of time, place, and circumstances, the Committee on the 3d day of March 1851, presented the Rev. O. S. Prescott for inculcating unsound and heretical doctrines, for violating his Ordination vows, and for having violated the Constitution of the Church in this Diocese. For the Committee.

W. RAYMOND LEE, *Sec.*
Boston, May 20, 1851. *Witness.*

CONNECTICUT.—The Bishop of the Diocese visited Christ Church, Hartford, on the Sunday after Ascension Day, June 1st, and administered the holy rite of confirmation to *twenty* persons.

On the 4th inst., St. John's Church, New Hartford, was consecrated to the worship of Almighty God, by the Bishop of the Diocese.—*Calendar*.

NEW JERSEY.—On Thursday, 29th May, (Feast of the Ascension,) in St. Mary's Church, Burlington, the Bishop admitted the Rev. John Rowland, Deacon, Missionary at Somerville, to the holy order of Priests—Morning Prayer was read by the Rev. Horace L. Edgar Pratt, the candidate was presented by the Rev. Alfred Stubbs, and the Bishop made the Exhortation, and administered the Holy Communion; assisted by the Rev. David Brown. There were present the Rev. Dr. Barry, and the Rev. Messrs. Finch, German, Mitchell, Williams, Southard, Phillips, Frost, Thompson, Rankin, Bartlett, Rose, Mackie, Pettit, and Moyses, and the Rev Professor Spencer, (of the diocese of New York.)

Proceedings of the Standing Committee.—At a meeting held at Burlington, on Wednesday, 28th May, the Rev. John Rowland, Deacon, was recommended for Priests' Orders, and Eugene Augustus Hoffman, and Elvin K. Smith, students of the General Theological Seminary, were recommended for Deacon's Orders.

MARYLAND.—*Right Rev. Wm. Rollinson Whittingham, D.D., Bishop.*—The Diocese is reported by the Bishop to contain at this time *seventy-seven* parishes, and *thirty-four* congregations; in all *one hundred and eleven*. In these are *one hundred and five* churches and *thirty nine* chapels now fit for use, *eleven* more at this time building, and *four* in ruins. Of these exactly *fifty* have been consecrated by Bishop Whittingham; *nine* of them having been long built, but only recently consecrated, or having been repaired or enlarged. *Seventeen* others are awaiting consecration.

The Parochial Reports exhibit, in summary;—Baptisms, of adults, 62; of infants, 1108; not specified, 820:—total, 1990.

Communicants, died 84, removed 229; added, 425; whole number, 6677.

Marriages, 480. Funerals, 836.

Sunday School Teachers, 152. Scholars, 1097; reported by only 14 parishes.

Contributions (reported by only 50 parishes or congregations, and very imperfectly by some of those,) $14093,90½.

If to those we add the numbers last reported by 14 parishes or congregations from which, for various reasons, no report has been as yet received this year, viz.:—

Baptisms of adults, 4; of infants, 23; not specified, 118;—in all, 145.

Communicants, added, 78; whole number, 844.

We get a total of Baptisms 2135; and of Communicants, 7521: being an increase beyond 1850, of 205 Baptisms, and 383 Communicants.

The Bishop reported *one hundred and twenty* clergymen in the Diocese, viz., himself, *one hundred and thirteen* Presbyters, and *six* Deacons; of these, *eight-four* Rectors; *four* assistant ministers; *two* Presidents of Colleges; *eight* Professors or instructors in incorporated colleges or academies; *five* Principals or Teachers of unincorporated schools; *one* Chaplain in the Army; *one* Chaplain in the Navy; *eight* disabled from duty; *two* officiating in other Dioceses; *one* traveling in Europe; *twenty* supporting themselves, in whole or in part, by their own labor as teachers. Visitations to *twenty-three* parishes and *fifteen* congregations, in *fourteen* counties and the District of Columbia; with services in *forty-four* churches and chapels. Administrations of the Holy Communion, *thirty-seven*; of Baptism, *five* to *four* adults and *two* infants; Confirmations, *thirty-eight*, of *two hundred and sixty-nine* persons; Morning or Evening Prayer said *fifty-three* times; *sixty* sermons and *forty* other addresses on various occasions; *three* churches consecrated; *two* corner-stones of churches laid; *two* stated and *two* special ordinations, of *one* Deacon and *four* Priests. Beside these services in Maryland, in the Diocese of New York, two months of duty; administering the Holy Communion *fourteen* times; confirming, at *forty-seven* times, *three hundred and ninety-two* persons; saying Morning or Evening Prayer *five* times; preaching *fifty-one* times, and delivering *thirty-nine* other addresses; consecrating *four* churches; laying *three* corner-stones of churches; and holding *three* ordinations, of *five* priests and *fourteen* deacons.—*Church Advertiser*.

From the Western Episcopalian.

OHIO.—*Bishop McIlvaine's Visitation.*—Wednesday, May 21st, the Bishop visited the parish of Christ Church, Windsor, Ashtabula Co. The evening service was read by the Rev. G. W. DuBois, of Warren, after which the Bishop preached to a well filled house. The next day he visited Hartsgrove, where, in the morning, he confirmed five persons, and preached. The morning service was read by the Rev. Mr. DuBois, and the candidates for confirmation presented by the Rev. H. Hollis, of East Plymouth. In the afternoon of the same day he visited St. Peter's, Rome, where he read the evening service and preached, and Rev. Messrs. DuBois and Hollis being present.

It is most earnestly to be hoped and prayed for, that the first-named parish, one of the earliest of this section of the Diocese, may rise once more with new strength, and by the blessing of God, always granted to a penitent praying people, resolve to build anew what has been thrown down, and in faith and love do the works of Him who hath called them, while it is day.

Of the persons confirmed at Hartsgrove, three belonged to the parish, one to Windsor, and one to St. Michael's, Unionville. Could a missionary be sustained for these parishes, he would find a wide field for usefulness.

DIOCESE OF INDIANA.—On the second Sunday after Easter, May 4th, the Right Rev. Bishop Upfold, visited the parish of St. John's Church, Bristol, and preached in the morning, afternoon, and evening; and also on Monday evening, May 5th: the Rector, the Rev. Homer Wheeler, and the Rev. Benjamin Halsted of Mishawaka, reading prayers on each occasion.

Tuesday, May 6th, accompanied by the Rev. Mr. Halsted, the Bishop rode to Goshen, 10 miles, and preached in the evening; and on Wednesday, May 7th, to Elkhart 10 miles, and preached in the afternoon; returned to Bristol, 10 miles, and in the evening administered the rite of Confirmation, in private, to a sick person. The Rev. Mr. Halsted, on each of these occasions read the prayers.

Thursday May 8th, the Bishop consecrated St. John's Church, Bristol. The Request to Consecrate was read by the Rev. Mr. Wheeler, the Rector of the parish; and the Sentence of Consecration by the Rev. Mr. Halsted of Mishawaka. Morning prayer was read by the Rev. Mr. Large of Fort Wayne, assisted by the Rev. Mr. Roberts, of the Diocese of Michigan.—The Bishop preached, administered the rite of Confirmation to *two* persons, and also the sacrament of the Lord's Supper. In the afternoon, accompanied by the Rev. Messrs. Large and Halsted, the Bishop rode to Lima, 23 miles, visited the newly organized parish of St. Mark's Church in that village, and preached in the evening; and also on Friday, May 9th, morning and evening, and on the latter occasion administered the sacrament of Baptism to two children. In the afternoon he rode a few miles, on a visit to on aged lady, a member of this parish, who in her childhood had been confirmed at Stanford, Connecticut, by the Right Rev. Bishop Seabury, on the first visitation of his Diocese, after his consecration to the Episcopate.

On Saturday, May 10th, the Bishop, accompanied by the Rev. Mr. Large, rode to Fort Wayne, 53 miles, and in the evening preached in Trinity Church, in that city: also on Sunday, May 11th, third Sunday after Easter, morning, afternoon (baptised an infant,) and the evening; on Monday afternoon May 12th, at the funeral of a member of the parish, and in the evening of the same day, after which he administered the rite of Confirmation to *two* persons, a storm of great severity preventing the attendance of some others who were candidates for that Apostolic rite.—*Ibid*.

From the Banner of the Cross.

CONVENTION OF GEORGIA.—*Rev. and Dear Sir*:—The annual Convention of the Diocese of Georgia assembled in Trinity Church, Columbus, on Thursday, 8th May. There were present twelve of the Clergy, and quite a respectable delegation of the Laity. The Bishop, in his Address, laid before the Convention the Protest of the Bishop of Oxford, and also a letter from the Archbishop of Canterbury, in regard to the approaching Jubilee of the Venerable Society for Propagating the Gospel.

These communications were referred to Committees, one of which reported an earnest response to the Protest; the others recommending the Bishop to issue a Pastoral Letter to the Clergy of the Diocese setting forth the time and manner of joining in the Jubilee.—Both Reports were unanimously adopted. Appropriate resolutions were passed in regard to the loss sustained by our Diocese in the death of the Rev. E. Neufville, D. D.

Religious services were held, commencing on Wednesday evening, and continuing with Morning and Evening Prayer, and a Sermon, during the remainder of the week. The attendance on all these services was remarkably good. On Saturday evening the rite of Confirmation was administered to *five* persons. On Sunday, the Bishop admitted to the Holy Order of the Priesthood, the Rev. B. E. Habersham; the candidate was presented by Rev. B. F. Mower, Rev. T. F. Scott preaching the Sermon, and with other Presbyters joining in the Laying on of Hands. On Sunday evening the regular Missionary Sermon was preached by Rev. T. F. Smith, and a collection for Diocesan Missions was taken up.

Standing Committee: Rev. Dr. Ford, Rev. S. G. Bragg, Rev. T. F. Scott, Messrs. R. H. Gardiner, G. McLaughlin, and E. F. Campbell.

Delegates to General Convention; Rev. Dr. Ford, Rev. S. G. Bragg, Rev. T. F. Scott, Rev. J. A. Shanklin, Messrs. P. M. Nightingale, Thomas M. Nelson, James Potter, Geo. Parrot.

Secretary of Convention: Rev. Thos. F. Scott, Columbus.

The present condition and future prospects of the Church in this Diocese, are highly encouraging. Two new Churches were reported as in progress of erection, and *five* others as in contemplation, and in all probability to be built within a reasonable time.

The utmost harmony marked the deliberations of the Convention, and the kindest spirit prevailed among the members.

PRESBYTER.

OREGON.

A kind lay friend has furnished us with the following interesting extracts from a letter, dated Oregon City, April 21st, 1851:

If you see our friend Dr. McVickan, please to say to him that the few church-people here would be delighted to see a Domestic Missionary here. I heard with great pleasure that the Rev.——— had expressed a desire to come, and had intimated his wishes to the Board. A better selection could not be made. He is truly a self-denying, zealous, able and thorough-going man, well suited to the field he would have. His experience in the West for so many years, where he was so successful, stamps him as the right man for Oregon; but I fear the Board will not be authorized to give us such a man, as should be sent; none but the ablest ought to come, and he should be largely and liberally sustained. The expense of living on this coast, requires a salary *five times* as large as is paid at home. The missionary could not travel in this country without heavy daily expenses. He would also have to encounter the Roman Church, endowed by wealth, and a numerous corps of ministers of every grade, schools, churches, &c., an Archbishop, a Bishop, and divers of inferior order; a corps of Sisters all in full operation, with the prejudices of the Canadian and foreign population in their favor. Our Methodist brethren have a strong establishment, a large school, any number of preachers under a Bishop. Then the Congregationalists and Baptists, have missions, schools, &c., all sustained liberally at home. What could one poor minister of our Church, with a meagre salary and no hearers, do in such a state of things?

Whatever is done by the Church, should be with a bold hand and strong men, and measures and ample means, including funds.

I hope, if nothing better can be attempted now, the Board will at least send one to examine the field and report; in six months or a year, he could furnish such details as would justify future action.

Yours truly, E. H.

Notices.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

June.

Friday, June 20.	A. M.	Amsterdam, Consecration.
1st Sunday aft Trinity, " 22.	A. M.	Morrisania Village Ordin'n
	P. M.	All Angels', New York.
Monday, " 23.	P. M.	St. Simon's, " "
Nativity of St. John Baptist, Tuesday, June 24.	P. M.	Governor's Island.
Saturday, June 28.	A. M.	Scarsdale, Consecration.
Feast of St Peter, the Apostle, 2d Sunday aft Trinity, June 29	A. M.	Grace Brooklyn, Gen Ord'n
	P. M.	St Mary's, Brooklyn.
Monday, June 30.	A. M.	West Point.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

The Annual Meeting of the Association will be held on the festival of St. John Baptist, 24th inst., in St. Clement's Church, in this city, at 7 o'clock, P.M. Evening Prayer at 8 o'clock, to be followed by the Annual Sermon.

June 7-3t By order A. BLOOMER HART, Rec. Sec.

☞ The Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St John's Chapel, in the city of New York, on Wednesday, the 25th day of June next, at 6 o'clock, P.M.

JON. M. WAINWRIGHT,
June 7.3t Sec. pro. tem.

☞ The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Wednesday, the 25th day of June next, at 5 o'clock, P.M.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 609 Broadway, (Room No. 5) on Thursday evening next, the 19th instant, at 8 o'clock.

F. W. WELCHMAN, Rec. Sec.

QUARTERLY SERMON.

Rev. John H. Hobart will preach the Quarterly Sermon in the Free Church of the Holy Martyrs, (Ludlow st., near Grand) to-morrow evening. Episcopalians respectfully invited.

BOARD OF MISSIONS.

The Annual Meeting of the Board of Missions will be held on Tuesday, 24th June, at 10 A.M., in St. Bartholomew's Church. The Sermon before the Board, will be preached on the evening of that day, by the Rev. M. A. D. W. Home, D.D., Philadelphia, in the Church of the Ascension. Service to commence at 8 o'clock.

The Missionary meeting will be held on Wednesday evening, in the Church of the Ascension, to commence at 8 o'clock. Several addresses may be expected.

Collections will be made on these occasions, for the Domestic and Foreign Missionary Commfttees.

☞ The opening of the Third Jubilee Year of the Venerable Society for the Propagation of the Gospel, will be celebrated in Trinity Church, on Monday, June 16th, by Divine Service, a Sermon, and the Administration of the Holy Communion. The service will commence at 11 o'cloek, A.M.

Acknowledgments.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 6th ultimo, the following contributions, viz:

St Pauls, Oadhill, Rev L A Barroows, 5; Christ, Balston Spa, Rev G Jarvis Geer, 23 2; St Peters, Hobart, Rev Wm A Curtis, 3; St Johns, Exeter, Rev J Hughes, 5; Emmanuel ch, Otego, Rev J Hughes, 3; Trinity, Ulster, Rev E A Nichols, 3 60; Miss Station, Clinton and parts adjacent, Rev S Davis, 2; St James, Goshen, Rev John T Cushing, 38; St Pauls, Red Hook, Rev H DeKoven, 8 35; St Thomas, Mamarenock, Rev J M Ward, 10; St Pauls, Glencove, Rev S Douglass, 3 11; St Peters, Westchester, Rev C D Jackson, 23 95; Fem Miss Asso of St Paul's Chapel, NY, Mrs Berrian, Trea, 46; St Johns, Monticello, Rev E K Fowler, 3. Total, 177 3.

C. N. S. ROWLAND, Treasurer,
June 10, 1851. 55 Water street.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of May 26, the following contributions, viz.:

St Johns, Yonkers, 30; Wilkesbarre, 15; a young lady of W NY, 10; Ascension, NY, 7th payt Scholarships Chi, SB, 50; B R W, 50; E F, 25; ch of O S C, 25; W H A, 50; Mrs R, 26; Mrs B, Phil, by Mr Dr Bedell, 25; ladies of St James, Wilmington, NC, Chi, 78; Georgeton, DC, St Johns, 92 11; Penn, by E Wilcox, RA, 113 88; a member of Christ, New Brighton, 5; Christ, Norwich, Ct, half 25; Mass, by Q B Dow, Esq, Treas; 512 45; SS Christ, Boston, 25; SS Calvary, NY, by Mr Pott, 25; Trinity, Washington' DC, 40; by N Prescott, Charleston, SC, 202 11; a mem of St Barts, 100; St Stephen, Harrisburg, 5; Buchanan, Va, 12 22; Meade P, 25; Mrs Cabell, 5; Nelson P, 4 10; Rev M Goodwin, 18 90; Mrs J, 10; St Martins, 22 50; R A Atkinson, Cumberland, 5; Mr Cattell, 10; Virginia Convention, 131 53; Fem Institute, Staunton, 4 25; Miss Burness, 3; Miss Bronaugh, 5; Bottetourl, Rev Mr Urline, 10; Mrs Brechenside, 2; Christ, Middlesex, Dr Rowan, 15 and 10; Rev G S Carraway Kingston, 30; Epi Sem, Granville, O, 70; by W H Hubbard, Va, 93; St Anns, Brooklyh, half 500 27; F mite box, 12; St Stephens, Ridgefield, Ct, 8; Christ, Belleville, 91 60; W B H, 2; Calvary, Tarboro, NC, 20; Trinity, Scotland, Mich, NC, 9. Total, 2650 62.

P. P. IRVING,
June 10, 1851. 2 Park Place.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 4th inst.

A friend, 2 50; Rev O Hopson, East Poultney, Vt, 2; Rev Wm H Harrison, Augusta, Georgia, 5; St Peters, Westchester, Rev C D Jackson, Rector, 11 41. Total, 20 91.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, June 10, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 4th inst.

A friend, 2 50; Wm E Warren, to constitute him a life member, 10; Mrs Wm E Warren, to be constituted a life member, 10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, June 10, 1851. 20 John street.

WAINWRIGHT & MUHLENBERG'S CHURCH MUSIC.

STANFORD & SWORDS Have just published a second edition of the
CHOIR AND FAMILY PSALTER:
being the Psalms of David, together with the canticles of the morning and evening prayer, and occasional offices of the Church, arranged for chanting, to which is prefixed a selection of chants, by the Rev. J. M. Wainwright, D.D., and Rev. W. A. Muhlenberg, D.D.
They have a large stock of sacred music, valuable Theological, and every variety of miscellaneous books, for sale at lowest prices, by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

THE CHERRY STONES, OR CHARLTON SCHOOL.—A tale foa youth, partly from the MS. of the Rev. William Adams, Author of "The Shadow of the Cross," edited by his brother, the Rev. H. C. Adams, will shortly be republished by the General Protestant Episcopal Sunday School Union.

Poetry.

For the Churchman.

Sabbath Bells.

Those Sabbath bells, sweet Sabbath bells,
What pleasant words their music tells,
Of Hope and Peace, of sins forgiven,
Of passing earth and coming heaven.

They call us to the house of prayer
And bid the sinner welcome there,
While through the air melodious swells
The sweet-toned notes of Sabbath bells.

When distant far, from friends and home,
O'er ocean's trackless paths I roam,
Their music still in memory dwells
And still I hear the Sabbath bells.

When wandering in some foreign land,
I often seek the wave-kissed strand,
And as the shore the wave repells,
Its murmurs sound like Sabbath bells.

When the dark hour of death is near,
Oh let me their sweet music hear,
No voice, of heaven, so sweetly tells
As that which speaks in Sabbath bells.

And e'en when death's dark hour is past
And earth to earth returns at last,
Oh lay me where some echo tells,
Of Sabbath bells, sweet Sabbath bells.

J. H. W.

Selected Matter.

From the Boston Daily Evening Traveller.—May, 1851.

Essay

ON THE HISTORY AND PROGRESS OF GEOGRAPHICAL DISCOVERY.

BY REV. DR. ROSWELL PARK.

(*Continued.*)

The Crusades began in the year 1096; and had the effect of exciting a new curiosity concerning the eastern or Oriental regions of the world. In the year 1245, Pope Innocent IV. sent a mission composed of Franciscan and Dominican friars, to the victorious Genghis or Zenghis Khan, emperor of the Mongul Tartars, who ruled over all central Asia, from Turkey to China; and an account of this mission was written by Carpini and Ascelin. (Ed. Enc. II 521.) In the year 1253, St. Louis, the King of France, sent *William de Rubruquis*, a monk of Brabant, as a missionary to Tartary. Rubruquis had accompanied this king in his crusade to Egypt; and now proceeding from Constantinople and sailing across the Black Sea to the Crimea, with a few attendants, from thence he travelled eastward, crossing the rivers Don and Volga, to the camp of Batou Khan; and from thence, touching at Egaius, a town near Lake Baikal, he proceeded to the eastern part of Mongolia, to visit Mangou, the Khe-khan or Great Khan of the northern Monguls. He was hospitably received, after suffering much on the way; and accompanied Mangou to Karakorum, his capital; but failed to convert him to Christianity. Returning to Syria, he wrote an account of his mission in Latin; and died there, as late as the year 1293. (Lives of Cel. Travellers.) But the most remarkable of all the travellers into Asia, was *Marco Polo*, a noble Venetian, born in the year 1250. His father and uncle before him had made a journey eastward as far as Cathay; and in the year 1271, Marco accompanied them on a second journey, as ambassadors from the Pope to the Great Khan. They passed through Persia, visited the city of Balkh, then in ruins; and proceeded eastward by way of Cashgar and the desert of Shamo, to Karakorum; and from thence southward to Cambalu, now Pekin in China, where Kublai, the Great Khan, hospitably received them. In short, Marco visited Thibet and Hindoostan; and finally sailed from southern China, by way of Borneo, Java and Ceylon, to Persia, and from thence returned by way of Trebizonde and the Black Sea to Venice, after an absence of 24 years. The account which he wrote of his travels, while a prisoner in Genoa, was deemed too marvellous for belief in that age: but later discoveries have only tended to confirm it; and Marco Polo must be ranked amongst the most wonderful travellers the world has produced. He is believed to have died in Venice 1323 or 4. (Ed. Enc. IX. 604, and Lives of Cel. Trav.) In the year 1317, Oderico, a Venitian friar, is said to have set out on a journey, and gone as far as China; (Ed. Enc. II. 521); and in 1332, Sir John Mandeville, an English physician, began his travels through a great part of Asia, and Egypt, and Lybia, returning in 1366, and dying at Liege in 1372. (Id. and Enc. Am.) But these writers added little new information; and it is even doubted whether Mandeville ever visited those regions which he pretends to describe. More credit is given to the accounts of John Schildberger, a German soldier, who was taken prisoner by the Turks at Nicopolis, in 1396, and afterwards fell into the hands of the Monguls, thus wandering far into Asia. (Enc. Am. XII. 325.)

Soon after this time a new career of discovery was begun by the Portuguese, on the western coast of Africa; the result of which was to open a passage to Asia by sea. The Spaniards had accidentally re-discovered the Canary Islands, about the year 1325; and this occurrence stimulated the rivalry of the Portuguese. The invention of the mariner's compass, and improvements made in ship-building, encouraged them to bolder enterprizes; and their successes against the Moors in Africa, gave them leisure and means for attempting new discoveries. An expedition sent out by king John I. of Portugal, first sailed to the south of Cape Noon, as far as Cape Bojador, about the year 1415. (Ed Enc. XVI. 125.) Soon afterward, prince Henry, the Infante, son of king John, sent one vessel, commanded by Gonzales Zarco and Tristan Vaz, to sail beyond Cape Bojador; but being driven off the coast, they discovered the island of Porto Santo, one of the Madeiras, in 1418; and within the next two years these same navigators discovered the island of Madeira itself. (Ed. Enc. I. 187, and Brook's Gaz.) In 1433, Gilianez is said to have doubled Cape Bojador; In 1440, Nuno Tristan reached Cape Blanco; and in 1446 he doubled Cape Verde, having sailed past the river Senegal. In 1448, the Portuguese, under Gonzalvo Vallo, are said to have discovered the Azores; (Enc. Am. VI. 244); and under Anthony deNoli, a Genoese, they discovered the Cape Verde Islands, in 1356. (Ed Enc. IX. 605.) In 1462, Pedro di Sintra arrived on the coast of Guinea; and in 1471, Pedro d'Escovar discovered Prince's Island, and Anno Bon, in the Gulf of Guinea. (Ed. Enc. IX. 605, and Brook's Gaz.) In the year 1484, Diego Cam reached the river Zaire or Congo; and in 1486, Bartholomew Diaz reached the southern Cape of Africa, which he called El Cabo Tormentoso, or the Stormy Cape; but his sovereign, King John II., cheered by the discovery, named it the Cape of Good Hope. At length King Emanuel sent Vasco de Gama, with three small vessels, which set sail in 1497, doubled the Cape of Good Hope, and coasted as far as Melinda, and then, crossing the Indian Ocean, reached Calicut, on the Malabar coast of Hindoostan, May 22, 1498. Returning home, he reached Lisbon, Sept. 14, 1499; bringing with him the glorious news of a southern passage to India, discovered step by step, and at last completed by this bold adventure of Vasco de Gama. (Ed. Enc. I. 188.) In the year 1506, the Portuguese completed the exploration of the eastern coast of Africa; and Lorenzo Almeyd discovered Madagascar. (Ed. Enc. in loc.) In 1511, they established themselves in Malacca, and discovered the Moluccas or Spice Islands; (Brook's Gaz.) and in 1521, they discovered Borneo.

Meanwhile, in the far west, a discovery still more glorious than that of De Gama, had opened a new world to the admiring gaze of mankind.

The spherical figure of the earth had been conjectured as early as 580 B. C. by Anaximander of Greece; who is said to have made the first terrestrial globe. This theory was revived with the revival of science, and was undoubtedly familiar to Columbus. Being satisfied of its truth, he naturally concluded that by sailing westward he would be able to reach those same eastern regions which had been visited by Marco Polo and others; and, as he imagined, by a shorter way. There is indeed a probability, not to say a certainty, that North America had been visited by the Norse or Northmen, before the discovery made by Columbus. Those Norwegian pirates, the Vikings of the ocean, cruised boldly out from northern Europe, seeking adventure or plunder; and were sometimes driven out to sea, far beyond their intended course. In this way Iceland was discovered, A. D. 860, by Naddodr, one of those Vikings, who was driven off while on a voyage to the Faroe Islands. Greenland was discovered by the Icelanders, as early as the year 982; when Eric Raude, or Eric the Red, an Icelandic chieftain, having killed another powerful chief, was obliged to quit the country, and thereupon set out upon a voyage of discovery. (Ed. Enc. I. 578.) In the year 1002, Biorn, a Norwegian, discovered a still more western land, which he called Vinland, or Wine-land. Some suppose this to have been the island of Newfoundland; and others would have it to be in New England; but of this, nothing certain is known. About the year 1392, two Venetian brothers, Antonio and Nicolo Zeno, (called the Zeni,) are said to have visited Greenland; (Ed. Enc. X. 88); and there to have heard of a more distant land called Estotiland, which must have been on the continent of America. (Enc Am. XIII. 324.) The Welsh historians also claim, that in the year 1170, a Welsh prince named Madoc left his native country, and sailing westward, reached that land to which the name of America was afterwards given. (Ed. Enc. I 578.)

Vague as these accounts are, and slightly as they were disseminated, there can be no question that the honor of revealing a new continent to the civilized world, belongs to *Christopher Columbus*; and that it is the grandest discovery ever made by mortal man. Columbus was a native of Genoa in Italy, and had reached the age of fifty-six years when he set out on his first immortal voyage. His father, a wool-comber, gave him the best education which his circumstances permitted; and he became a sailor at the early age of fourteen. Visiting Lisbon, Columbus married there the daughter of Palestrello, a distinguished navigator, whose journals and charts thus came into his possession. These afforded him much information, particularly concerning the Azores; and he thus learned that huge pine trees, curious pieces of carved wood, and especially the bodies of two men of a strange race, had been drifted ashore on these islands, after the prevalence of westerly winds. Thus confirmed in his belief in a western passage to India, he offered his services first to King John II. of Portugal, and then to Henry VII of England; and failing of patronage in those quarters, he applied to his native republic of Genoa; but still in vain. He then went to Spain, taking with him his little son Diego, for his wife was no longer living. He first found favor in a litttle convent near Palos, the prior of which assisted him in laying his plan before the sovereigns of Spain, then exulting over the conquest and expulsion of the Moors. King Ferdinand received him coldly, but Queen Isabella entered into his scheme, and pledged her crown jewels to meet the expenses of an expedition. Three small ships were fitted out; two of them, called caravels, being only partly decked over. They were called the Santa Maria, Pinta, and Nina. With these, and under solemn engagements between the sovereigns and himself, Columbus set sail from Palos, in the S. W. of Spain, on the 3d of August, 1492, touching at the Canary Islands on his way. Breasting the waves, observing the variation of the compass, and inventing some theory to explain it to the alarmed sailors, and watching all the signs of land with the deepest anxiety, at length, on the evening of the 11th of October, O. S., Columbus himself descried a light ahead, and the next morning they saw the land, which proved to be Guanahani, now St. Salvador, one of the Bahamas. Landing there with great pomp, Columbus took possession of the island in the name of his sovereign, and received the homage of the natives. He soon after discovered Cuba and Hispaniola; and barely escaping a violent storm, he arrived safe again at Palos in Spain, March 15, 1493, bringing intelligence of what he supposed to be a western passage to the famous Indies. The news was received with acclamations, with the thunder of cannon and the ringing of bells; and Columbus was at once made governor-general of those regions, and a grandee of the kingdom. In the same year he set out on a second voyage, with 17 vessels; colonizing Hispaniola, and discovering Jamaica; but he was obliged to return to Spain in order to defend himself from the aspersions of his enemies. In 1498, he set out, on his third voyage, and then discovered Trinidad and the mainland of South America: but returning to Hispaniola, he was arrested, on pretence of treason, and sent home to Spain in irons. His defence was easy, and moved Isabella to tears. In 1502, he made a fourth voyage, hoping to discover a passage by sea through the isthmus of Darien, in which attempt, of course, he failed; and at Jamaica he appeased the enmity of the natives by predicting an eclipse of the moon. With difficulty he returned to Spain, with one small vessel, worn out and broken-hearted. He died at Valladolid in 1506, but his remains now rest in the cathedral at Havana, in Cuba. (Enc's. and Goodrich's Hist. U. S.) They were deposited at first in the cathedral of Seville, with the inscription in Spanish, "Columbus has given a new world to the kingdom of Castile and Leon."

No other important discovery was made in the West, until the year 1497; when John Cabot, a native of Venice, with his son Sebastian, having been sent by King Henry VII. of England, in search of a north-west passage to the Indies, discovered Newfoundland, which he called Prima Vista; and continuing onward, he soon fell in with the mainland of North America, and coasting southwards as far as Virginia, or as some say, as far as Florida; thence returning to England.

This was one year before Columbus discovered South America; and hence, John Cabot had the honor of being the first who discovered the mainland of the new continent. But the honor of giving name to it was most unjustly arrogated by Americus Vespucius, a learned Florentine; who, in 1499, under the command of Ojeda, visited the coast of South America; and after his return, drew a map of the new world, which thenceforward took his name, whether by his own instrumentality or by that of his friends. The next important discovery was made in the year 1500; when Alvarez Cabral, sent by King Emanuel of Portugal on a voyage to the East Indies, was driven westward by a storm, and discovered the coast of Brazil. In the same year, Gaspar Cortereal explored the coast of Labrador; (Enc. Am. XII. 325); Bastidas visited the northern coast of Terra Firma, now New Granada; and Vicente Pinzon discovered the mouth of the river Amazon. (Circumnavigations.) In the year 1512, Juan Ponce de Leon set sail in quest of the fabled island of Bimini, where the miraculous Fountain of Youth was supposed to flow, whose waters were of such wonderful power, that whoever bathed in them would be restored to the vigor of early manhood. He sought for such a fountain in vain; but discovered in its stead the blooming shores of Florida. (Circumnavigations.) Thus far it had been universally supposed that the newly discovered lands were a part of the Indies known to the world already, and merely reached by a western route. But a great discovery was yet to be made. Vasco Nunez de Balboa, a soldier of fortune, being appointed governor of a small colony at Santa Maria, in the isthmus of Darien, learned from a young cacique or Indian chief, that there lay a mighty sea beyond the mountains, and a region abounding in gold and silver. Accordingly, as soon as practicable, accompanied by 190 soldiers, he began his march through the tangled forests, and up the mountain side; and on the 26th of September, 1513, advancing beyond his party, at they approached the summit, he was the first European who looked down upon the vast Pacific Ocean, and its beautiful eastern shore. At this glorious sight he fell upon his knees, and beckoning to his company, they joined in the sublime chant of Te Deum Laudamus, at the sight. Having erected a cross there, he proceeded down to the shore, and took possession of the ocean in the name of his Spanish sovereign, calling it the Great South Sea, because he had reached it by marching southward. The tidings of this discovery were received in Spain with triumph and delight. But instead of rewarding Balboa, the court despatched a governor to supersede him, by whose perfidy he was executed in 1517. (Circumnavigations.)

One more link was yet wanting to complete the chain of evidence of the earth's rotundity or sphericity; and that link was soon to be supplied by the circumnavigation of the globe. To *Fernando Magellan* belongs the honor of having commanded the expedition which first sailed round the world; although he did not live to complete the voyage. He was a Portuguese by birth, and his name in his native tongue was Magalhaens, but changed to Magellan in English. He had served with distinction in India, under the famous Albuquerque, before he entered the service of Spain. Being satisfied that the earth is a sphere, and having conceived the project of sailing around it, he first offered his services to his own sovereign; and meeting with a refusal, he proceeded with his friend Ruy Falero, to the court of the Emperor Charles V. of Spain. He is said to have prepared a globe, on which he had laid down the known parts of the earth, in order to illustrate his project. The emperor received him kindly, and agreed with him upon the terms, according to which he should be rewarded, if he would reach the Moluccas or Spice Islands by sailing westward. Accordingly, on the 20th of September, 1519, he set sail from San Lucar, (at the mouth of the Guadalquiver,) with five ships, well provided; and spent the following winter on the coasts of Brazil and Patagonia, where one of the vessels was lost. In October, 1520, proceeding southward, he discovered the Straits, which still bear his name, and gave the name of Terra del Fuego, or Land of Fire, to the group of islands bordering them, on account of the smoke seen rising from the shore. Here another of his ships mutinied, and deserted him, returning to Spain: but, with the three remaining, he proceeded through the Straits of Magellan, and on the 27th of November, in the same year, he entered that wide expanse of waters, to which, on account of its calmness, he gave the name of the Pacific Ocean. Thence, sailing northward, and then westward, on the 6th of March, 1521, he discovered the Ladrones, or Robber Islands, which he so named on account of the thieving propensity of the inhabitants. Soon after this, he discovered some of the Philippine Islands, which he named at that time the Archipelago of St. Lazarus. At Mazagua, one of these islands, he was able to converse with the natives, by means of an interpreter, a slave whom he had with him, a native of Sumatra. Here and at Zebu he was hospitably entertained; but in making war upon the king of Matan, another of the Philippine islands, which refused allegiance to the king of Spain, Magellan landed with 49 men, clothed in mail, and attacking an army of 1500 natives, he was overpowered and slain, April 27th, 1521. The expedition, however, proceeded to the island of Bohol, where they burnt one of their ships, and on the 8th of July reached Borneo; whence, after a considerable stay, they reached the Moluccas, or Spice Islands,—the great object of their voyage,—on the 8th of November, 1821; ten years after these islands had been discovered by the Portuguese. Here one of their two remaining ships was found unfit for sea; but the other, called the Vitoria, with a rich cargo of spices, under the command of Sebastian del Cano, reached the Cape of Good Hope, May 6, 1522, and on the 6th of September following arrived at San Lucar, the port from which she had sailed 1082 days before. Thus was completed the first, and for a long time the only voyage around the world; the honor of which belongs to Fernando Magellan, although he did not live to enjoy it. (Circumnavigations.)

To be continued.

Clergy of the Protestant Episcopal Church.

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Barton, Rev. J. Graeff, 48 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Bourne, Rev. Rowland H., 40 West 21st st.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 133 Eleventh st.
Cox, Rev. Richard, 13 Lexington Avenue.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 916 Broadway.
Grigg, Rev. John, 65 East Broadway.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 86th st. near 3rd Avenue.
Hawks, D.D. LL. D., Rev. Francis L., E. 19th st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 97 Clinton Place.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 70 Franklin st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Irving, Rev Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, 144 East 25th st. near 2nd Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Lamson, Rev. W. O., 5 Abingdon Place.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 224 3d Avenue.
McVickar, Rev. Henry, 8 College Green.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome st.
Moore, Rev. John Wells, 767 Broadway.
Morris, LL.D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Pardee, Rev. Isaac, 13 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 3 St Clement's Place
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Timlow, Rev. G. W. 140 Norfolk st.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 473 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev Henry J., 120 11th st.
Wilson, D. D., LL.D., Rev. Bird, 206 West 20th st.

BROOKLYN

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Clark, Rev. John W., 256 Pearl st.
Cook, Rev. Edwin R T., 157 Adams st., cor. Concord
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Gardiner, Rev. Chas. H., 4 Bond st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev. Isaac P., 3 Union Place.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Newman, Rev. Wm. H.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 187 Bridge-st.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Stearns, Rev. John, Bond cor. Pacific.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J.
Webbe, Rev. William T., 321 Gold st.

WILLIAMSBURGH.

Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th sts.
Walker, Rev. William F., 140 South 8th st.

NEW JERSEY.

Barry, D.D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Macurdy, Rev. David H., Van Vorst.
Moore, Rev. Jacob D. L., Hoboken.

TO PARENTS AND SCHOOL TEACHERS.

A LADY of high attainments, competent to teach all the branches of English literature, is desirous of a situation as visiting or permanent Governess in a family.

She would not object to a situation in a Seminary or school. References of the highest respectability can be furnished. Address Mrs. M. L. M., Care of A. & L., 203 Broadway. June 7—3t$

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS This Institution is situated in the village of New Hartford, Oneida Co, about three miles from Utica. The Academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance; one-half upon admission, and the other half at the end of five mos. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. DeLancey, DD., L. L. D., Geneva; Rt. Rev. T. C. Brownell, D.D, L. L. D., Hartford, Ct; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D. D. President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

CEDAR AND CAMPHOR WOOD TRUNKS. The Undersigned offers for Sale, at his Factory, No. 28 Gold st., near John, large size Camphor Wood Trunks, on castors, made of good fresh wood of his recent importation. Also, Pencil Cedar Trunks,—these are not offered as a new invention, for they were in use 588 years before the Christian Era—See Ezekiel 27th chapter,—for the preservation from moth and the like destructive vermin. Their "blue clothes and broidered works, and in chests of rich apparel, bound with cords and make of Cedar."

May 31-2t$ JESSE DELANO.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	“	1 25
“ “ “ No. 2	“	1 50
“ “ “ No. 3	“	1 75
“ “ “ No. 4	“	3 50
Questions on the Sunday School Books	“	4 00
Catechism No. 1, (Scripture Catechism)	“	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	“	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	“	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	“	4 00
Beaven's Help to Catechizing	“	6 00
Lloyd's Catechism on the Evidences of the Bible	“	2 50
Church Catechism	“	1 00
Office of Devotion for Sunday Schools	“	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	“	6 00
Manual of Short Prayers for Children	“	1 50
Harmony of the Creeds	“	2 00
Questions on the Book of Common Prayer	“	2 00
Collects from the Prayer Book	“	1 50
Questions on the Collects, stiff covers	“	6 00
Catechism on the Collects	“	20 00
Epistles and Gospels from the Prayer Book	“	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	“	8 00
Manual of Oral Instruction upon the Bible	“	2 00
The History of our Blessed Lord, in Easy Verse	“	6 00
Bible Companion, vol. 1, Old Testament	“	18 00
“ “ 2, New	“	20 00
Quest. on St. Matthew, part 1, stiff cov.	“	6 00
“ “ 2, “	“	6 00
“ “ 3, “	“	6 00
Questions on the Acts, 1, “	“	6 00
“ “ 2, “	“	6 00
“ “ 3, “	“	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I. $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,

548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,

ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

WANTED IMMEDIATELY,

IN a Church College, a gentleman accustomed to the management and controlling boys, to teach, principally English, and perform other academic duties. To an efficient and hearty man, a liberal compensation will be made. Address, "Churchman office."

May 31-3t.

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

REPORT FOR APRIL, of the New York Life Insurance Company, 106 Broadway. This institution during the month of April, 1851, has issued One Hundred and Thirty-nine policies, viz:

To Merchants	43	To Manufacturers	10
Lawyers	7	Mechanics	17
Clerks	12	Agents	3
Farmers	15	Clergymen	5
Ladies	2	Machinists	3
Physicians	3	Public Officers	2
Hotel Keepers	3	Others	14
	85		54
			85

Total for the month, 139
Whole number of policies issued by the Company, 6455
Accumulated capital, January 1st, 1851, $354,755

A Dividend of Fifty per cent. has been declared for the year ending Jan. 1, 1851. Also, an interest of six per cent. payable cash on all previous dividends.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

A CLERGYMAN of the Church, who has for the last ten years, been engaged in teaching the languages and mathematics, desires a situation as assistant or associate in some school in the city. References will be given to the leading clergy of the city, and to former patrons. Address "Georgius," Churchman office.

May 24-5t$

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co.,"

August 11, 1850.

Balance January 1st, 1850		$935,994 90
Deduct for losses then unpaid		40,350 06
		895,644 96
Received for premiums to Aug. 1, 1850	$281,808 20	
“ “ interest “ “	29,581 36	
	311,389 56	
Paid losses, expenses, and for purchased policies	$81,581 75	
Paid on dividends, 1847 and 1848, and interest do	39,834 69-124,416 44	—186,973 12
Nett accumulated fund,		1,082,618 09
ASSETS.		
Cash on hand	6,941 34	
Bonds and mortgages	375,889 45	
Real estate	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies	661,043 47	
Loans on scrip	6,015 01	
Paid at agencies, and in course of transmission	12,760 70	
		1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretery,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, to wit—

Clerical Frock Coats,
“ *Waist* “ *or Vests,*
“ *Gowns,*
“ *Surplices,*
“ *Cassocks,*
“ *Spencers 'for Midsummer,'*
“ *Scarfs,*
“ *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5nd the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, nawely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and swo octaves of Pedals, 21 feet 4 inchs high, 14 feet 3 inches wide, 8 feet deep,

A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.

New York, August 4, 1849.

ST. MATTHEW'S HALL,

PORT COLDEN, WARREN COUNTY, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

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EDITED BY THE

REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

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